BHANDARKAR ORIENTAL SERIES NO. 24

श्रीमदनन्तपण्डित-विरचितं

स्वानुभूति-नाटकम्

SVĀNUBHŪTI-NĀṬAKA

The Play Entitled Svānubhūti, "Self-Realisation",
composed by Ananta Paṇḍita

Critically Edited with Introduction and Translation
by
Uma S. Deshpande

BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA 411 004, India
1990

12-9-'91

श्रीः

With Best Regards
to
Mm. Prof. Dr. Satyavrata Shastriji
and
Prof. Dr. Ushaji

— Uma. S. Deshpande
"Ishāvāsyam"
5, Mangalwadi
R. V. Desai Road
Baroda-390001

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1990

Dedicated

to

H. H. SVĀMĪ

VĀSUDEVĀNANDA SARASVATĪ,

GARUḌEŚVARA

FOREWORD

I have always said — perhaps a little hyperbolically — that Sanskrit literature is like an iceberg in the sense that what we actually see of it is only its tip while a larger part of it still remains submerged in the ocean of manuscripts. All serious researchers in the field of Sanskrit studies ought, therefore, to regard it as one their major obligations to bring to light this long buried treasure. Dr. (Mrs) Uma S. Deshpande deserves our sincere encomium for having requited her obligation in this regard in a very creditable manner through her critical edition of Ananta Paṇḍita's play *Svānubhūti*.

Sanskrit authors are seen to have put their dramatic talent to good account in a variety of ways. Ananta Paṇḍita who hailed from Puṇyastambha or Puṇatāmbe (one is here naturally reminded of another stalwart who is believed to have hailed from Puṇyastambha about the last quarter of the seventeenth century A. D., namely, Nīlakaṇṭha Caturdhara, the famous commentator of the *Mahābhārata*) has attempted a remarkable exercise in dramatizing the teachings of Advaita Vedānta through his drama, *Svānubhūti*, presumably hoping that those teachings would thereby reach a larger audience. I am glad to see that Dr. (Mrs) Deshpande has, in her work, scrupulously and intelligently adhered to all the essential tenets of critical editing.

I have known Dr. Deshpande for the last few years and am greatly impressed by her keenness for higher research in Sanskrit. I wish she gets suitable opportunities to adequately exploit that keenness.

Bhandarkar Oriental
Research Institute, Poona
December 25, 1990

R. N. Dandekar

PREFACE

I have great pleasure in introducing to the world of scholars the play *Svānubhūtināṭaka* of Ananta Paṇḍita from Puṇyastambha (modern Puṇtāmbe in Maharashtra) of the 17th century A. D., edited critically for the first time and translated into English with a detailed Introduction giving information about the author and his works, the plot of the play, its characters as also its philosophy, by Dr. Mrs. Uma Deshpande, who is fortunate to have got two manuscripts of the work, one from Baroda and the other from Jaipur, for constituting the text. This gave her the opportunity to compare the readings and to fill up the lacunae.

Sanskrit drama goes back to a hoary past. Its origin is still shrouded in mystery. Attempts by scholars have traced it back to at least a couple of centuries before Christ. Meant originally to be put on the stage, technically termed a *Dṛśyakāvya*, it later turned into a form of literature more to be read than to be put on boards, thanks to the decline of the Sanskrit stage. The present play belongs to the stage of being read rather than being performed. As a piece of literature it has everything to commend itself, its elegant expression, its chaste style, its charming diction. It has, however, little of stageworthiness. It has few short and crisp dialogues, and has instead long ones with lengthy compounds. Characters are introduced just for the sake of introduction, with little of dramatic justification. There is a tendency, apiece with the period of the play, of a display of pedantry. There is an attempt at embellishing the work with alliteration of all types including the final one, the *Antyānuprāsa* and *Yamaka*, to the extent of sacrificing, in an odd case or so, even the propriety of the expression, e. g. the cerebral in *kāryākāryavimarṣaṇam* in place of the regular *vimarśanam* on account of the following like-sounding *satsampadāṁ harṣaṇam* and other similar-sounding expressions. There are attempts occasionally at the use of made-up words, e. g., *Mṛḍānīparivṛḍhāya*, the husband (lit. lord) of Mṛḍānī i. e. Pārvatī, or in other words Śiva. One can

have a peep through the work into some of the modernisms too. A case in point is the use of *cet* in the beginning of a pāda which older Sanskrit idiom does not permit. In line with this is the expression: *tatrabhavanto bhavantaḥ*. A lengthy conversation between a Paṇḍita and a Tārkika touching on the intricate problems of Vedānta and Nyāya is ill-suited to a play though it may go very well with a philosophical text. The work as it is has a thin veneer of a drama and not the full-developed technique as enunciated in the celebrated works on Sanskrit dramaturgy. Its philosophy seems to overshadow its dramatic aspect. The author had a definite aim in composing the work : to propagate Absolute Monism, the Advaita Vedānta as expounded by Śaṅkara, the aim in which he seems to have succeeded most eminently. The dramatic form he adopted in the belief, perhaps, that it would enable him to reach out to the discerning readers more easily by presenting to them something in a form and garb which may motivate them towards his avowed aim.

Dr. Mrs. Uma Deshpande deserves all praise for bringing to light a learned work like the present one which had been lying in oblivion all these centuries. Her English translation betrays her thorough grasp of the text of the play which being weighted with philosophy is certainly abstruse at places. Her introduction throws light on many an obscure point about the play and the playwright. She has worked hard to make a success of her difficult assignment ensuring for her deep and abiding gratitude of the scholarly world.

Delhi, Satya Vrat Shastri
June 14, 1988

ACKNOWLEDGEMENTS

In the following pages I have presented the critically edited text, along with a comprehensive study, of the play called *Svānubhūti* written by Ananta Paṇḍita of 17th century A. D., which formed a part of my doctoral thesis.

I take here the opportunity to express my gratitude to Mm. Prof. Dr. S. G. Kantawala, Ex-Head of the Department of Sanskrit, Pali and Prakrit, Ex-Director of the Oriental Institute and Ex-Dean of the Faculty of Arts, of the M. S. University, Baroda.

I express my deep sense of gratitude to Professor Dr. R. N. Dandekarji, the internationally reputed savant, for consenting to include this book in the publication programme of the Bhandarkar Oriental Research Institute, and further for sparing his valuable time to write an inspiring Foreword to it.

I am immensely grateful to Professor Dr. Satya Vrat Shastri, distinguished writer and Indologist, Ex-Head, Department of Sanskrit and Ex-Dean, Faculty of Arts, University of Delhi, and Ex-Vice Chancellor, Shri Jagannath Sanskrit University (Puri), for having obliged me by writing an encouraging Preface to the book.

I am equally grateful to Professor Dr. S. D. Laddu, Director of the Post-Graduate and Research Department of the Bhandarkar Oriental Research Institute, for his precious guidance in recasting some portions from the Introduction of this book as well as in deciding the entire format of the work. He also checked the proofs and supervised the whole work single-handed. I do not find adequate words to express my gratefulness to him.

I gratefully recall the indescribable help in every possible respect rendered by my father late Shri Y. V. Dewaskar.

I am thankful to the authorities of the Oriental Institute, Baroda, for lending the manuscript of the play for my study. Also,

I sincerely thank the Director of the Maharaja Sawai Man Singh II Museum, Jaipur, for allowing me to refer to the manuscript of the play preserved there and for sending me photocopies of the first and last folios of the manuscript.

I am also grateful to the authorities of the M. S. University, Baroda, for sanctioning me a partial grant towards the publication of my Ph. D. thesis.

I thank the Manager and the assistants of the Bhandarkar Institute Press for speedy and meticulous printing of the work.

Finally I express gratitude to all those who have helped me directly or indirectly in this work.

Needless to say, remarks and suggestions from scholars on the edition would be welcome.

" Ishavasyam ",
5, Mangalwadi,
R. V. Desai Road,
Baroda - 390 001

Uma S. Deshpande
Datta-Jayanti,
December 1, 1990

INTRODUCTION

LIST OF ABBREVIATIONS

1. *Bh P* = *Bhāgavata Purāṇa*
2. *BP* = *Bhāvaprakāśana* of Śāradātanaya
3. *Bṛ U* = *Bṛhadāraṇyaka Upaniṣad*
4. *C U* = *Chāndogya Upaniṣah*
5. *DR* = *Daśarūpaka* of Dhanañjaya
6. *Īśa U* = *Īśāvāsya Upaniṣad*
7. *Jābāla U* = *Jābāla Upaniṣad*
8. *Kauṣī U* = *Kauṣītaki Upaniṣad*
9. *Kena U* = *Kena Upaniṣad*
10. *KP* = *Kāvyaprakāśa* of Mammaṭa
11. *Kṛṣṇa YV* = *Kṛṣṇa Yajurveda*
12. *K U* = *Kaṭha Upaniṣad*
13. *Maitrā U* = *Maitrāyaṇī Upaniṣad*
14. *M U* = *Muṇḍaka Upaniṣad*
15. *NLRK* = *Nāṭakalakṣaṇaratnakośa* of Sāgaranandin
16. *NS* = *Nāṭyaśāstra* of Bharatamuni
17. *Rāmottara U* = *Rāmottaratāpinī Upaniṣad*
18. *ṚV* = *Ṛgveda*
19. *SD* = *Sāhityadarpaṇa* of Viśvanātha
20. *Ś U* = *Śvetāśvatara Upaniṣad*
21. *T U* = *Taittirīya Upaniṣad.*

Sec. I

ABOUT THE PLAY

The play *Svānubhūti* of Ananta Paṇḍita (17th century A. D.) has been preserved in two manuscripts : the one at the Oriental Institute of the M. S. University in Baroda, and the other at the Pothikhana in the Maharaja Sawai Man Singh II Museum in Jaipur.

Through this drama in five acts, Ananta Paṇḍita has tried to extol and elucidate the principal tenets of Advaita Vedānta (Absolute Monism). There are copious quotations and illustrations from ancient well known Sanskrit texts like the *Upaniṣads*, *Brahmasūtra*, *Bhagavadgītā*, *Yogavāsiṣṭha* etc. and those of some of the followers of Śaṅkara such as *Naiṣkarmyasiddhi* of Sureśvara, *Saṁkṣepa-sārīraka* of Sarvajñātma Muni etc.

Some beautiful and pithy *Subhāṣitas*, splendid panegyrics of the various deities and interesting allusions to some epic and purāṇic mythology make the play quite appealing and delightful.

Plays like *Svānubhūti*, adopting some philosophical tenets and doctrinees for their dramatic denoument, not only help in preserving the Indian Philosophical heritage, but also serve to propagate and popularize the metaphysical, spiritual and moral teachings of the great thinkers of the past. The abstruse philosophical problems and precepts discussed here in conversation or presented in delightful verses are understood easily by the spectators or the readers of these plays.

Plays like *Svānubhūti* may have less appeal from the visual and representational points of view, yet their unique contribution in preserving, imparting and instructing the noble human values (serving as the hallmarks in the moral and spiritual uplift of the people) cannot be exaggerated.

Sec. II

CRITICAL APPARATUS

(A) *Description of the Manuscripts of the Play*

There are two manuscripts of this play । the one (=B) is preserved in the Oriental Institute, M. S. University of Baroda, and the other (=J) in the Pothikhana of the Maharaja Sawai Man Singh II Museum, Jaipur.

1. *Manuscript B* : Manuscript No. 11671 at the Oriental Institute, M. S. University of Baroda, Baroda.

Material : Paper

Extent : 54 folios; 53b is numbered as 54; folio 1b and 2a are missing. The missing portion from कृत्तिवासेश्व- on 1a upto शास्त्रकानन- on 2b is restored from the other manuscript, J (from Jaipur).

Size : $26 \times 9\frac{1}{2}$ cm. ($=10\frac{1}{4}'' \times 3\frac{3}{4}''$)

Script : Devanāgarī

No. of lines on each folio : 8 to 9 on each side of the folio.

No. of letters in each line : 36 to 40

Granthas : 1200

Date of copying : Vikram Saṁvat 1725 = (c. 1669 A. D.)

Condition : Good

Remarks : The manuscript begins on folio 1a and ends on 54a. It begins with श्रीगणेशाय नमः। सर्वे साधुजनाः etc. and ends with संवत् १७२५ वर्षे समयनाममाघवदि एकादशी चन्द्र (वासरे) यथालिखितं नारायणेन्द्रस्य शिष्यः बालकृष्णेन्द्रसरस्वती ।

The manuscript bears the numerical figures on the left and right side of the margin along with the word श्रीराम। on the right on each of the folio a.

Manuscript B : Photocopy of the first and the last folios

(Reference to pages 4*–5* of the Introduction.)

There are a few marginal notes, some lacunae and scribal errors. The manuscript does not contain the Sanskrit rendering of the Prakrit passages occurring in the text.

Manuscript peculiarities :

There are some words and lines found outside the text which are of the following types :

(i) Infra-lineam : यत्राश्राव्यं हि सर्वस्य स्वगतं तदिहोच्यते। folio 3b.

(ii) Marginalia : समुद्रः वरुणालयः। folio 14a.

(iii) Supra lineam : मातर्भूतपतेर्जटोत्कटमठे- folio 45a.

Orthographical Peculiarities :

Letters like अ, ण, शु, ष्ण, य, प, द्य, ह, स्थि are peculiarly written. The manuscript contaids Yamas (doublings) e. g. पूर्वं is written as पूर्व्वं, र्मतः is written as र्म्मतः, सर्वं as सर्व्वं, संपर्कं as संपर्क्कं etc.

The sign of 'avagraha' is not used in a number of places in the manuscript e. g. कोयमनेक for कोऽयमनेक, आगतोसि for आगतोऽसि etc.

Scribal Errors :

(a) Some letters and words are wrongly spelt and written :

e. g. प्रोझ्झिताः for प्रोज्झिताः
आगछ for आगच्छ
क्रुता for कृता
प्रविषति for प्रविशति
कंटे for कंठे
स्मसानम् for श्मशानम् etc.

(b) Vertical lines showing the completion of a phrase or a sentence are missing at many places in the manuscript.

Vertical lines showing the completion of a phrase or a sentence are often missing in the manuscript.

(B) *Method employed in constituting the text of the play*

1. In the case of two different readings, the one which is better suited to the context or the metre is accepted and incorporated in the text while the other one is mentioned in the foot-note. The missing portion from the folio 1b to 2a of the manuscript B is restored and included from the manuscript J. Where both the manuscripts contain an incorrect reading, correction is indicated through square brackets.

2. Sanskrit version of Prakrit passages has also been supplied.

3. Stage-directions, generally not clearly indicated in the MSS, are distinctly marked here.

4. Verses are serially numbered and are separated from the prose portions. The names of characters are fully written everywhere.

5. The sign of *avagraha* missing in the manuscript is normally restored in the text.

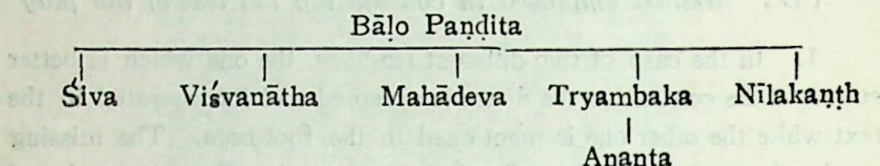
Sec. III

ABOUT THE AUTHOR

1. *Family* :

In the paucity of historical and biographical information about Sanskrit writers, the personal account given by Ananta Paṇḍita in the Prologue of the play (pp. 4, 6) is certainly a ground for much satisfaction. According to this account, Ananta was born in a Brahmin family hailing from Puṇyastambha (Puṇtāmbe) on the bank of the river Godāvarī – the city which was resorted to by mostly the pious and well-read Brahmins devoted to Lord Śiva.

Ananta's family-gotra was Bharadvāja and most probably the family belonged to the Yajurveda as he quotes more from the Upaniṣads like Bṛhadāraṇyaka, Taittirīya, Īśa, Śvetāśvatara and

Kaṭha (— all belonging to the Yajurveda) than from the other Upaniṣads. His ancestors, who are mentioned below were endowed with great scholarship and were free from vices like hypocrisy etc.

Among his forefathers, who were devoted to the worship of gods, were persons proficient in all the branches of knowledge, engaged in Vedic discourses and whose conduct was befitting their learning. His father Tryambaka was proficient in the Vedānta-Śāstra and had cultivated in his heart *advaita-bhāvanā* or the sense of non-duality due to divine grace.

Being born in the family of the people having pious disposition together with Vedic erudition, Ananta himself imbibed many virtues and great scholarship.

2. *Leanings* :

Ananta Paṇḍita was not only a scholar and a thinker but also a keen observer of human life and different personalities in the society. This fact is borne out by a number of *Subhāṣitas*[1] pregnant with meaning and upholding the significance of imbibing various virtues and different aspects of human life, as well as by the pen-pictures of personages like Paṇḍita, Parivrājaka, Nāstika and Vitaṇḍāmārtaṇḍa whose peculiar characteristic traits are nicely brought out by the playwright.

Although intellectually he had a Vedantic bent of mind, emotionally he was an ardent devotee of Lord Śiva and his spouse Goddess Pārvatī or Lalitā whose divine splendour and great glory have been described by the poet in a very charming and attractive manner. He has not only pointed out the supremacy of Lord Śiva in every act but he identifies Him with the Saguṇa Brahman ruling

1. Vide Appendix III.

In *Pañcatantra*, the animals are humanised and through their dialogues the author imparts ethical precepts. In Aśvaghoṣa's *Sāriputraprakaraṇa*, the abstract objects like 'Buddhi', 'Kīrti', 'Dhṛti' etc. are personified and ultimately Buddha himself appears in an incarnate form. The later dramatic literature has abundantly made use of this dramatic artifice to represent with vividness tenets of particular schools of philosophy and/or other questions of religious controversy.

Kṛṣṇamiśra (latter half of 11th century A. D.) tried for the first time to establish the tenets of Advaita philosophy through an allegorical representation in his play *Prabodhacandrodaya*. The great popularity of this allegorical play is proved by the several imitations in the later period.

(2) *The Motif and Significance of the Play* :

The guiding force behind the allegorical representation is provided by Bharata who in his *Nāṭyaśāstra*, while enumerating the characteristic features of a Nāṭya, has pointed out 'Dharma', 'Śama', 'Vibodha' as well as other factors like 'krīḍā', 'hāsya', 'kāma' etc. which should be properly delineated in a play. He has also referred to the important function of a drama viz. edification.[8] He further says that there is neither any lore nor any craft nor any *Yoga* which cannot be presented in a drama.[9] The later rhetoricians like Mammaṭa and Viśvanātha have also pointed out this aim of of *kāvya* viz. to instruct the people in a delightful manner and to lead them properly to achieve the *puruṣārthas* like '*dharma*' and '*mokṣa*' along with '*artha*' and '*kāma*'.[10]

This motif of edification might have inspired the playwrights of allegorical dramas which teach and elucidate a particular doctrine of philosophy or promulgate ethical and moral values of human life in their drama.

8. *NS* I. 108-110.
9. *Op. cit.*, I. 113, 116.
10. *KP* I. 2, *SD* I. 2.

Accordingly, Ananta Paṇḍita, the author of the present play has elucidated and expounded different doctrines of Advaita philosophy by referring to and refuting the tenets of the other schools of philosophy — both orthodox and heterodox—like Sāṁkhya, Yoga, Nyāya, Vaiśeṣika and the Cārvāka, Buddhism and Jainism. Following Śaṅkara, the author has propounded the Brahman as the highest reality which can be attained through true knowledge of the self and direct perception (*svānubhūti*) of which leads to eternal supreme bliss, as taught and explained in the ancient scriptures.[11] The *Svānubhūtināṭaka* enunciating the scriptural doctrines mostly through verses very much resembles a cycle play of the West, written in verse and founded on scripture. The cycle play (belonging to the 14th century onwards) tried to depict different events and teachings of Jesus. " Scripture canonized legend, received theology, the amount of universal truth one can safely and effectively dramatize there are common elements in all cycles.[12] Just as the Bible was the most important single source of the cycles,"[13] the scriptures like the Upaniṣadic texts, the *Bhagavadgīta*, the *Brahmasūtras* and the later texts like the Śiṅkarabhāṣya on the *Brahmasūtrās*, *Yogavāsiṣtha* and *Saṁkṣepaśārīraka* provided the basis for the dramatic structure of the *Svānubhūtināṭaka* which frequently alludes to and quotes from the above-mentioned texts.

The purpose of the present play is two-fold :

(i) to preserve and propogate the tenets of Kevalādvaita (absolute monism) as taught by Śaṅkara, and

(ii) to inspire and urge the people to inculcate the superb values of life by referring to the noble characters of the ancient sages like Yājñavalkya and Janaka.

Taking into consideration the period (seventeenth century) in which the play was written and when there was Muslim rule in India, the significance of the play turns out to be three-fold :

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11. Vide Section VIII for details.
12. Williams, Arnold, 1961 : 65.
13. *Op. cit.*, p. 117.

(1) By promulgating and indoctrinating the noble values and teachings of the scriptures, the play maintains and preserves the spiritual and cultural tradition of the Indian society and literature found in the texts belonging to the different eras of the time.

(2) By referring to the environs of the river Gaṅgā and temple of Viśvanātha in Banaras on the one hand, and by depicting some peculiar characters — the types of the people in the contemporary society, the play provides some glimpses of the cultural and social conditions prevailing in the city of Banaras in those days, which would be historically significant.

(3) The play, written in the period in which the Sanskrit language and literature lost the royal patronge, keeps alive the tradition of Sanskrit dramatic literature.

In modern days such a lyrical drama can be adapted as a radio-play in which language and import of the text are more important than the histrionic presentation and depiction of situations on the stage.

(3) *Characterization* :

Dramatis Personae (In order of appearance)

Sūtradhāra	Tārkika
Naṭa	Bhūtibhāsura
Mahādeva	Kṛśodara
Girijā	Piṅgalajaṭa
Daṇḍapāṇi	Upaniṣadarthāgāra
Vikaṭatuṇḍa	Nāstika
Paṇḍita	Vitaṇḍāmārtaṇḍa
Śiṣya	Ātmānanda
Vidūṣaka	Virakta

Parivrājaka (= Brahmacārin)

Dramatis personae (Only mentioned)

King Śivarāma	Śaiva
Lord Vāsudeva	Rāmopāsaka
Sanaka	Gopālopāsaka
Sanātana	

While Paṇḍita, Bhūtibhāsura, Piṅgalajaṭa, Upaniṣadarthāgāra and Ātmānanda — are all well proficient in several philosophical treatises are and capable of discussing them in details, each of them exhibits some individual characteristic traits of their personalities. The pundit is a well read scholar who has absolute mastery over all the philosophical texts referred to by him. Though an erudite scholar he is a good teacher who can explain the abstruse philosophical points in a lucid and explicit manner. Bhūtibhāsura, a close friend of Piṅgalajaṭa is very much cautious of the company a man keeps and commends the friendship with the noble people helping to achieve spiritual progress. Piṅgalajaṭa who recollects and relates the whole teaching and numerous verses uttered by the Pundit displays great retentive faculty. He is very much inquisitive in nature and puts forth different queries related to the Ātman, knowledge and the state of final beatitude. He has a keen sense of observation and gives a vivid picture of the rich blockheads and poor elite.

Upaniṣadarthāgāra, as the very name suggests, is not only proficient in the Upaniṣadic texts but also insists upon acquiring direct knowledge of the Supreme instead of talking and discussing about it. He himself strives for self-realization and deplores the people aspiring for the worldly pleasures. Ātmānanda who, according to his name, has attained the Supreme bliss explains the genuine mode of divine worship involving self-abnegation, dispassion and total dedication to Him. Himself being in tune with the Supreme condemns a person not striving to know Him as a *gardabha* (ass). His narration of the miraculous event witnessed by him suggests his superhuman power and the faculty of extra sensory perception found only in case of a mystic.

Thus the playwright has successfully delineated some distinct personal traits of the principal characters in the play.

(4) *Dialogue and Language*:

As pointed out earlier, the dialogues mainly consist of philosophical expositions and spiritual observations. The play predominantly written in verses contains very few dialogues which neither comprise arguments regarding worldly matters nor delineation of distinct scenes and situations. The characters discussing the sacred texts naturally speak in Sanskrit while the Vidūṣaka and Nāstika speak in the Śaurasenī Prakrit.[14]

(5) *Ananta Paṇḍita as a Dramatist* :

While the numerous verses composed in a variety of metres and decorated with poetic embellishments prove Ananta Paṇḍita as an excellent literary artist, through the eloquent and comprehensive metaphysical discussion he impresses us as a learned scholar well-versed in several scriptural texts and lores rather than a playwright skilled in dramatic presentation.

The play devoid of alluring theatrical techniques and devices has hardly any stageability or actability appealing to the common masses of the people. This play then avowedly elucidating tenets of the Kevalādvaita philosophy, containing copious quotations from the similar texts of philosophy and pointing out the evanescent, perishable nature of the mundane existence and calling forth for the inculcation of noble qualities and merits leading to the spiritual progress will be appealing particularly to those mature spectators interested in the scriptures and aspiring for the divine grace and final beatitude.[15]

Sec. VII

LITERARY APPRECIATION OF THE PLAY

Since the play *Svānubhūti* is written with the singular aim of propounding, elucidating and propagating several doctrines of the

14. *NS* XVII. 26, 27, 32, 33, 37.
15. *NS* XXVII. 58, 59.

Advaita philosophy, its portions of the prose and poetry are heavily laden with philosophical ideas, metaphysical discussions and expositions of the scriptural texts. There is, therefore, hardly any scope to the display of literary merits and poetic embellishments profusely found in the case of the classical non-allegorical plays in Sanskrit. Some of the characteristic features of the prose and poetry of the play are however discussed as follows :

1. *Prose* :

Among the four categories of prose, viz. (1) *muktaka*, (2) *vṛttagandhi*, (3) *utkalikāprāya* and (4) *cūrṇaka*[16], in this play are found the first and the last types of prose marked by the absence and presence of some few compounds respectively (pp. 4, 6, 8, 16, 50, 56, 90–140). Since the drama contains a large number of verses and quotations from the Upaniṣadic texts and other works like the *Yogavāsiṣṭha*, *Naiṣkarmyasiddhi* and *Aṣṭāvakragītā*, the prose passages in the play are few and far between. Most of these prose passages consist of philosophical and metaphysical discussions as pointed out earlier. There are however some passages which comprise pithy and charming subhāṣitās; e. g. on meeting his friend Bhūtibhāsura after a long time, Piṅgalajaṭa remarks '*suhṛdāliṅganaṁ sudhākarakaranikarapariṣvaṅgato 'pi mahānandanidānam* (p. 50), i. e. the embrace of a friend causes greater delight than the contact with the abundance of the moon rays.

That the arrogance, which is a stumbling block in the spiritual progress, becomes the cause of misery is expressed thus — '*abhimānamātraṁ hi jantor nikhiladuḥkhaikanidānam* ' (p. 66).

Glorifying the rise of the Sun and of the friend, Virakta says : '*ko nāma mitrodayaṁ nābhivāñchati* ' (p. 139). Similarly commending the Supreme bliss, Upaniṣadarthāgāra says : '*ko nāma na spṛhayati ātmānandāya*, (p. 164). The noble, elegant pieces of speech like these indicate the poet's insight into some aspects of human nature and his study of human life.

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16. *SD* VI. 330, 331.

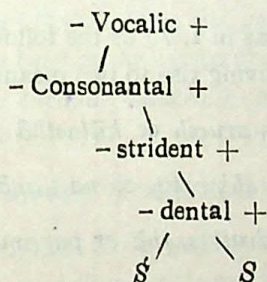
Some passages also contain vivid and graphic pen-pictures as illustrated below :

The disciple of the pundit portrays Parivrājakācārya, well versed in the discourses of Vedānta, with his eyes constantly fixed on the river Gaṅgā and surrounded by some ascetics who have applied bhasma to their bodies, who have held in their hands staves and beads of rosary and who have put on the saffron-coloured clothes (p. 16). Similarly there is a graphic description of a pundit seated in the posture of padmāsana, under the 'udumbara' tree, reciting Āraṇyakas and accompanied by a disciple and some two-three people interested in the philosophical discussions (p. 94).

These word-pictures shed light on the poet's sense of keen observation of the people, particularly of the sages and ascetics engrossed in meditation and discourses.

Linguistic Observation :

The playwright has referred to the phonetic peculiarities of some of the sounds (p. 82). He says there — *vastutaḥ śaṁbu-śūkara-pāṁsu-śabdās tālavyā dantyāś ca* i. e. there are palatal (*ś*) as in *śambhu* and *śūkara* as well as dental (*s*) sounds as in the words like *pāṁsu*. This distinction will be more clear on a linguistic tree as shown below :

```
            – Vocalic +
              /
  – Consonantal +
              \
          – strident +
                 \
             – dental +
               /    \
              Ś      S
```

2. *Poetry* :

As it is already pointed out, this being the philosophical play, the poetry in it is packed with the ideas, concepts and explanations regarding several metaphysical doctrines. The poet has adopted the

easy and simple style of Vaidarbhī[17] which is free from compounds and endowed with perspicuity and elegant arrangement of sweet letters e. g. I. 17, II. 24, where an aspirant of mokṣa is enlightened on the nature of the Supreme in an easy and simple diction couched with sweet and charming letters.

The poet has embellished his poetry with a number of figures of speech illustrated as follows :

The varieties of *Anuprāsa* :

(1) *Cheka* consisting in the repetition of the letters only once is found in I. 12 where letters like *na*, *ja*, *ta* etc. are repeated once.

(2) *Vṛtyanuprāsa* containing frequent repetition of letters and words occurs in II. 6 in which the letters *ka*, *la*, *ta*, *bha* are used repeatedly.

(3) *Śrutyanuprāsa* occurs in III. 3 due to the repeated occurrence of the dental and palatal sound in it.

(4) *Antyānuprāsa* is found in V. 9 where each and every pāda of the verse, as well as its half, ends in *likā* : *mālikā*, *alikā*, *kālikā*, *kāpālikā*, *bālikā*, *kṣālikā*, *pālikā and kālikā*.

Śleṣa :

(1) *Śabdaśleṣa* as in I. 75 as the following words can be split in two different ways giving rise to two meanings :

Kūṭastha + aruciḥ or *kūṭasthā + ruciḥ*

nānātmā + abhiratiḥ or *na + anātmābhiratiḥ*

paramā + dvaitaspṛhā or *parama + advaitaspṛhā*

(2) *arthaśleṣa* in V. 1 since the following words having double entendre can be applicable to both river Gaṅgā and the company of the noble :

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17. *Kāvyādarśa* I, 41, *SD* IX. 2-3. 3. *SD* X. 3-6.

mālinya=dirt and impurity of mind

kānti=complexion and splendour

dharma=merit and piety

prasāda=purity and repose

Rūpaka :

In I. 2, where the *gurusūktitattva* is identified with ***vimaraṣaṇa*** of *kāryākārya*, *harṣaṇa* of *sampads*, *dharṣaṇa* of *duṣkṛta*, ***amarṣaṇa*** of *bhavabhaya*, *varṣaṇa* of *svānanda* and *ākarṣaṇa* of ***bhrama***.

Dīpaka :

In I. 5 because both (a) poetry (*padaparipāṭī*) and (b) saree (***śāṭī***) are connected with one and the same property viz. ***viguṇā***, devoid of merits (a) and of threads (b) at the hands of a wicked person and a mouse respectively.

Arthāntaranyāsa :

In V. 26, since the statement viz. "the minds of the noble people get pained due to the performance of an act perforce" gets justified by the second one containing an example of Śirīṣa flowers which fade due to the blow of a forceful wind.

Svabhāvokti :

In I. 13, where Lord Śiva holding the garland of skulls by one hand and by another the head of the person about to die and muttering in the latter's ear the *tāraka mantra* is graphically described by the poet.

Vākyaucitya (*Propriety af statement*) :

In II. 8, while glorifying the greatness of Lord Kṛṣṇa the poet has fancied Him as an attractive collyrium born of the light in the form of Yādava family and existing in the bed of Yamunā river. Thus the *vākya* containing the imagery of Kṛṣṇa as an *añjana* gives a distinct charm to the whole verse addressed to Lord Kṛṣṇa who is said to be dark in complexion (Kṛṣṇa).

Padaucitya[18] :

In II. 41 the poet says that if a person concentrates and contemplates his mind on that entity — the Supreme Brahman — without merely talking about it, then only he would get *pratiṣṭhā*. Here the use of the word '*pratiṣṭhā*' exactly conveys the sense of that highest state from which there is no return to this mortal world, the sense precisely intended by the poet here.

Apart from these verses of the philosophical import, indicating the poet's thorough proficiency in the several scriptures and in different systems of Indian philosophy, there are two panegyrics in act V addressed to the river Gaṅgā and Goddess Lalitā. These glorificatory hymns in which the poet has commended the greatness and splendour of the divinities in an appealing manner, in which the poet has beautifully delineated their divine and superhuman traits and in which the poet has expressed his ardent devotion and servility particularly to Goddess Lalitā bespeak Ananta Paṇḍita's mastery over rhetoric, poetics and absolute faith in the divinity.

Literary Peculiarities :

The literary diction of the poet is marked by some distinct feaures as follows :

The poet makes use of some significant phrases like *galahastita* (I. 35) which means to seize by throat, to strangle. By using this phrase the poet has shown the vanity of knowledge after attainment of the Supreme. He also refers to some of the maxims like "*tulyavittivedyatvanyāya*" (p. 82) and "*sati kuḍye citranyāya*" (p. 126) in order to suggest unity between the knowledge and the object of knowledge and to show the identity between the individual self and the Supreme self indicated in the statement : *tattvamasi*.

The onomatopoetic expression like *cañcat* is found in I. 8 and II. 11.

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18. Kṣemendra, *Aucityavicāracarcā*, 12 and 11.

The poet, it may be has noted, also used some words like *ārta* (I. 40) = false, *abjabhū* (II. 7) = born of lotus = Brahmā, *adabhra* (IV. 13) plenty, *akūpāra* (p. 132) = ocean, *śūka* (p. 132) = point, *vanam* (p. 138) = water, and, in Prakrit, *dharassam* (p. 14) for *dhārissam* (Skt. *dhārṣṭyam*).

The author has briefly depicted some aspects of Nature like the dawn (p. 140), the twilight and the moon (pp. 136, 138).

Metres :

In handling the metres also the poet has displayed great skill. He has used in this play a variety of metres viz. *Śārdūlavikrīḍita*, *Upajāti*, *Anuṣṭubh*, *Sragdharā*, *Śikhariṇī*, *Vasantatilakā*, *Vaṁśasthavila*, *Rathoddhatā*, *Mālinī*, *Indravajrā*, *Mañjubhāṣiṇī*, *Pṛthvī* and *Svāgatā*.

Since a common subject-matter pertaining to the philosophical doctrines and the Supreme divinity is conveyed through these verses there is no scope to the suitability of a metre delineating a particular scene, emotion or situation.

3. *Concluging Remarks* :

Thus, the diction of the play, replete with 'subhāṣitas' consisting of several philosophical doctrines and decorated by literary embellishments, reveals Ananta Paṇḍita's mastery over Sanskrit and Prakrit languages, proficiency in the science of poetics and keen insight into the workings of the human mind. The ascendancy of verses over the dialogues and speeches make this play more as a dramatic literary composition than as an article of stage-craft.

The play in short containing plenty of verses saturated with philosophical discussions and expositions can be called gnomic poetry as Winternitz remarks about an allegorical play.[19]

19. Winternitz, M., 1977 : 311.

Sec. VIII

PHILOSOPHICAL TRENDS AND THOUGHTS

Ontological Thoughts :

In his play, Ananta Paṇḍita has proclaimed and promulgated the doctrine of absolute monism advocated by Śaṅkara.

On the basis of the Upaniṣadic passages, a verse from the Bhagavadgītā (XVIII. 61) and from *Aṣṭāvakragītā*, *Naiṣkarmya-siddhi* and *Saṁkṣepaśārīraka*,[20] the playwright has described the omnipotent, omnipresent and Blissful nature of the Brahman : Brahman as the only reality, everything else being false (I. 1, 18, 32, 36, 40, IV. 2). This self-luminous, non-dual and trans-empirical Brahman is the substratum of the whole universe which is created, sustained and dissolved by the Brahman (I. 18, I. 34, IV. 5).

The Brahman being devoid of duality defies all *pramāṇas* including *Śabda* which conveys only its *parokṣa* (indirect) knowledge (I. 38, IV. 36, 37)

The author strongly condemns the duality enunciated by the other systems like Sāṁkhya, Yoga, Nyāya and Vaiśeṣika and repeatedly enunciates the absolute supremacy of the Brahman. Moreover, Ananta Paṇḍita, being a *Śāmbhava* (p. 3), has identified Śiva with the Saguṇa (full of attributes) Brahman who is the locus of the false appearance of the world. In every act the author has referred to the Supreme divine nature of Lord Śiva who is the only saviour on the earth. Sporting with his *māyā*, Lord Śiva makes the people do various acts and gives them the rewards accordingly (II. 28, 29).

Cosmological views :

World and Worldly experiences :

The cosmological world is said to be false – a mere product of *māyā* (I. 26, IV. I). Everything apart from the Brahman is false

20. Vide Chart A-1, A-2, A-3 and A-4.

since this false *prapañca* is a product of *māyā* which is an inherent power of the Supreme Brahman (II. 29) on the basis of some Upaniṣadic texts. Referring to the view of Śaṅkara commenting on the *Brahmasūtra* I. 1. 1, the author says that the human beings are on par with the animals as far as the worldly experiences and enjoyment of objects are concerned since the latter are caused by *ajñāna* or absence of the true knowledge of the Self (III. 4).

Ajñāna :

Just as the illusory appearance of the snake does not bring into existence a snake which later on becomes non-existent when the right knowledge supervenes, similarly with the cessation of *avidyā* and direct realization of the Brahman there is the disappearance or negation of the world experience (I. 63, 64).

False nature of the Experiences in the waking and dream states :

Just as the *Vyāvahāriki sattā* of the world gets sublated by the *pāramārthiki sattā* of the Brahman (I. 72), similarly the dream experiences being contradicted by the waking experiences are equally false (p. 104). As it is pointed out in the *Bṛhadāraṇyaka Upaniṣad* (IV. 3. 10) both sets of experience involve the duality of subject and object and so they are equally false and unreal. The *Yogavāsiṣṭha* (III. 41–50) also points out the false nature of the waking and dream states. Moreover, on the same authority of *Yogavāsiṣṭha* (III. 1. 22-26, 3. 36) the author points out that the worldly phenomena are not objectively existent but are only subjectively imagined. According to this *dṛṣṭi-sṛṣṭi-vāda*, of which Maṇḍana Miśra is regarded as the originator,[21] it is held that the subjective perception is the creator of the objects, that there are no other objective phenomena apart from subjective perception and that the illusory and momentary perceptions are only impositions on the Brahman which is the eternal and unchangeable reality. As Atreya rightly explains : " The doctrine that the world of experience vanishes in

21. Vide Dasgupta, S. N., 1957 : 84.

and before the truly real is called acosmism in Philosophy. Our philosopher Vasiṣṭha ... holds a similar view. The world-appearance with all its limitations, objects and concepts is only relatively real to and equally unreal mind. Apart from the vision of mind, there is no world ".[22]

Mukti :

Mukti or *mokṣa* consists in the realization of the identity of the individual self with the supreme self. The moment a man attains the realization of the Supreme Brahman, he appreciates the unreal and phenomenal nature of the world, becomes one with the Brahman and is released from the binding and blinding influence of *avidyā*, nescience, i. e. he attains the final release (III. 30, p 106). Just as a drop of water fallen on the red hot iron loses its identity, similarly the mental mode (*vṛtti*) disappears in the direct realization of the self which is devoid of any predication (III. 34). Similarly just as the contact of fire with a piece of cloth brings about the destruction of the latter, like wise *avidyā* loses its existence at the rise of the knowledge of the Supreme (III. 36).

The Means to attain Mukti :

Attaining the knowledge of the Brahman and thereby knowing the real nature of the self, in other words *Svānubhūti* or the self-realization, is the only means to attain final beatitude according to the playwright. Quoting and alluding different passages from the Upaniṣad[23] which proclaim knowledge of the Brahman as leading to immortality the author has rejected other ways and means in the spiritual progress, like visiting holy places and performance of the sacrificial rituals or *prāṇāyāma* (I. 19).

Inculcation of Merits :

The playwright advises to imbibe certain merits and virtues helpful in the spiritual progress. Quoting from the *Bṛhadāraṇyaka*

22. Atreya, B. L., 1936 : 649

23. Vide Chart A-1.

Upaniṣad, *Bhagavadgītā*, *Aṣṭāvakragītā* and *Naiṣkarmyasiddhi*,[24] the author asks a *mumukṣu* to live like a child without any self-conceit to give up passion and attachment and to live loving each other in the society. The teacher who has comprehended the entire *Śāstra*, who himself has attained self-realization, can show the path of *mokṣa* (I. 20) to a person who has imbibed certain qualities like unflinching faith in the Upaniṣads, dedication to the teacher and total devotion to Lord Śiva (I. 74). Having quoted the dialogue between Yājñavalkya and his wife Maitreyī (pp. 90, 92), the author upholds the significance of complete detachment to the worldly objects (as maintained by Śaṅkara in his commentary on the *Brahmasūtra* I. 1. 1).

Throughout the play the author has emphasized again and again the inculcation of mental purity, dispassion, forming the company of the noble people and developing interest in the Supreme Spirit rather than in the worldly matter which is false and fleeting,

Karma and Upāsanā :

Just as the utility of *khadira* (II. 39, 40) is twofold viz. as a fuel and as a medicine, similarly performance of *karman* purifies the mind of a person on the one hand it and creates curiosity and earnest desire to attain the true knowledge on the other. Rightly therefore the Śrutis *Īśa-U* 2 and *Bṛ U* IV. 4. 5 have also enjoined performance of *karman* in the initial stage of the spiritual progress of a person. Thus the actions are to be performed to purify mind so as to make it fit to acquire the knowledge of the identity of the Individual Self and the Suprems Self.

Upāsanā or *saguṇabhakti*, according to playwright, is meant for those people who cannot concentrate their mind on the *nirviśeṣa* Brahman. Such people can worship and meditate upon the *saguṇa* Brahman in the form of Lord Śiva, Viṣṇu etc. (II. 31–34). While worshipping these deities, however, one should not look upon them as different from oneself because as the Śruti *C. U.* III. 14. 1 says, as a man thinks in this world so he becomes in the next world.

24. Vide Charts A-1, A-2 and A-4.

Estimate :

As in the system of Śaṅkata, so in this play two aspects of the Brahman are mentioned : Esoterically the Brahman is without any qualifications and attributes, but exoterically it is qualified, capable of producing, preserving and destroying the world and of assuming various forms like, Śiva, Viṣṇu etc. and giving rewards to the people according to their actions.

Esoterically the Brahman being the only reality, it is to be attained neither by reasoning, nor by *karman* but only by introspective realization. Thus as far as the metaphysical concepts and ideology are concerned, Ananta Paṇḍita is fully indebted to Śaṅkara whom he has quoted and referred to in the course of dialogues and discussions.

Like Śaṅkara, the playwright maintains and upholds :

(i) The Supreme Reality of the *nirviśeṣa, nirguṇa* (attributeless) Brahman,

(ii) the false nature of the phenomenal world, and

(iii) the introspective realization of the self as the only means of attaining that final beatitude.

Thus as far as philosophical trends and thoughts are concerned, Ananta Paṇḍita has merely emulated and reiterated the concepts and thoughts mainly advocated by Śaṅkara and his followers like Sureśvara, the author of *Naiṣkarmyasiddhi*, and Sarvajñātma Muni, the author of *Saṁkṣepa-Śārīraka*.

Sec. IX

PHILOSOPHICAL REFERENCES

(A) CHART A—1

References to the Upaniṣadic Quotations

The playwright refers and alludes to a number of the Upaniṣads while describing the nature of the Supreme or the means to attain it or while pointing out the false nature of the phenomenal world.

The following chart will make the point clear :

Sr. No.	Context	Upaniṣadic text
	Act I	
1.	I. 3 It is the Brahman which has given rise to the texts of the śruti.	Aśya mahato bhūtasya niḥśvasitam etad yad ṛgvedaḥ ... (*Bṛ U* II. 4. 10)
2.	I. 17 Since the Ātman is the bridge to immortality, one is asked to know it, leaving aside the diverse speech.	Tam evaikaṁ jānatha ātmānam anyā vāco vimuñcatha, amṛtasyaiṣa setuḥ. (*M U* II. 2. 5)
3.	I. 18 The Brahman is of the nature of bliss, the life-force for all the beings in the world.	Etasyaivānandasyānyāni bhūtāni mātrām upajīvanti (*Bṛ U* IV. 3. 32); Anāndād eva khalv imāni bhūtāni jāyante (*T U* III. 6. 1); Yato vā imāni bhūtāni jāyante ... (*T U* III. 1. 1)
4.	I. 18 By knowing one Brahman other objects in the world become known, just as by knowing a lump of clay, the objects made of clay, become known.	Yathā somya ekena mṛtpiṇḍena sarvaṁ mṛṇmayaṁ vijñātaṁ syāt ... (*C U* VI. 1. 4)
5.	I. 32 One who sees duality (instead of unity) goes from death to death (gets cycle of birth and death).	Mṛtyoḥ sa mṛtyum āpnoti ya iha nāneva paśyati ... (*K U* IV. 10, 11 *Bṛ U* IV. 4. 19)

...5

Sr. No.	Context	Upaniṣadic text
6.	I. 33	
	One who finds even the sligthest diversity in this one (Brahman) gets fear.	Yadā hy evaiṣa etasminn udaram antaraṁ kurute, atha tasya bhayaṁ bhavati... (*T U* II. 7. 1)
7.	I. 34	
	The Brahman is omnipresent.	Brahmaivedam amṛtaṁ purastād, Brahma paścād, Brahma dakṣiṇataś cottareṇa ... (*M U* II. 2. 12)
8.	I. 40	
	Everything apart from the Brahman is false.	ato anyad ārtam ... (*Bṛ U* III. 4. 2, 5. 1, 7. 23)
9.	I. 55	
	The Ātmān should be seen, heard and known.	Ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyo ... (*Bṛ U* II. 4. 5, IV. 5. 6)
10.	I. 56	
	By knowing the Brahman one goes beyond death i. e. becomes immortal.	Tam eva viditvā ati mṛtyum eti nānyaḥ panthā vidyate 'yanāya ... (*Ś U* III. 8)
11.	I. 58	
	The Brahman is not gross, not subtle etc.	Brāhmaṇā abhivadanty asthūlam anaṇu ... (*Bṛ U* III. 8. 8)
12.	I. 63	
	One who does not know the Brahman is doomed.	Yas taṁ na veda kim ṛcā kariṣyati ya it tad vidus ta ime samāsate ... (*Ś U* IV. 8)

Sr. No.	Context	Upaniṣadic text
13.	I. 63 Those who know Brahman attain immortality.	Ye tad vidur amṛtās te bhavanty athetare ... (*Bṛ U* IV. 4. 14; *Ś U* IV. 20)
14.	I. 67 The dual nature of the Brahman is mentioned.	Dve vāva brahmaṇo rūpe ... (*Bṛ U* II. 3. 1); Dve Brahmaṇī veditavye (*M U* VI. 22)
15.	I. 67 The identity between the Individual Self with the Supreme Self is stated.	Tat tvam asi Śvetaketo ... (*C U* VI. 8. 7, 9. 4, 10. 3, 11. 3, 12. 3, 13. 3, 14. 3, 15. 3, 16. 3)
	Act II	
1.	II. 18 The Ātman should be seen, heard and meditated upon.	Ātmā vā are draṣṭavyaḥ śrostavyo mantavyo ... (*Bṛ U* II. 4. 5, IV. 5. 6)
2.	II. 18 The man of knowledge should behave like a child (without any self-conceit)	Tasmād brāhmaṇaḥ pāṇḍityaṁ nirvidya bālyena tiṣṭhāset ... (*Bṛ U* III. 5. 1)
3.	II. 24 A *mumukṣu* surrenders to that Brahman who creates Brahmā and gives rise to the Vedas.	Yo brahmāṇaṁ vidadhāti pūrvaṁ yo vai vedāñś ca prahiṇoti tasmai ... (*Ś U* VI. 18)

Sr. No.	Context	Upaniṣadic text
4.	II. 24 The Brahman has neither *kārya* (body) nor *karaṇa* (sense organs).	Na tasya kāryaṁ karaṇaṁ ca vidyate ... (*Ś U* VI. 8)
5.	II. 28 He (the God) makes him do good deeds whom He wants to lift up.	Eṣa hy eva sādhu karma kārayati ... (*Kauṣī U* III. 8)
6.	II. 34 As the man thinks in this world so he becomes in the next world.	Yathā kratur asmiñl loke puruṣo bhavati tathetaḥ pretya bhavati (*C U* III. 14. 1)
7.	II. 34 Becoming like God one becomes (attains) God.	Devo bhūtvā devān apyeti... (*Bṛ U* IV. 1. 2)
8.	II. 35 The God (variously) assumes a form of a woman, man, boy or girl.	Tvaṁ strī tvaṁ pumān asi tvaṁ kumāra uta vā kumārī ... (*Ś U* IV. 3)
9.	II. 40 The performance of *karman* leads to the attainment of knowledge.	Kurvann eveha karmāṇi jijīviṣet ... (*Īśa U* 2); Yat karma kurute tad abhisaṁpadyate ... (*Bṛ U* IV. 4. 5)
	Act III	
1.	III. pp. 90, 92 The dialouge between Yājñavalkya and his wife Maitreyī regarding the Supreme reality of the Ātman.	Maitreyīti hovāca ... Sarvā pṛthvī vittena pūrṇā ... amṛtatvasya tu nāśo 'sti vittena ... Na vā are ... sarvaṁ viditam... Brahma tam ... ātmā ... (*Bṛ U* II. 4. 1–6, IV. 5. 2–7)

Sr. No.	Context	Upaniṣadic text
2.	III. 15 The nature of immortality is stated.	Etāvad are khalu amṛtatvam iti hovāca ... (*Bṛ U* IV. 5. 15)
3.	III. 24 The objects like chariots etc. seen in dream and waking state being the products of *vāsanā* are false.	Na tatra rathā na ratnayogā ... (*Bṛ U* IV. 3. 10)
4.	III. p. 102 One who sees diversity in the unity is doomed.	Mṛtyoḥ sa mṛtyum āpnoti ya iha nāneva paśyati (*Bṛ U* IV. 4. 39, *K U* IV. 10. 11)
5.	III. p. 104 Whether heaven or earth, they are permanent.	Sa lokān dhruvān ... (*C U* VII. 4. 3, 5. 3)
6.	III. p. 104 The animate and inanimate objects emanate from the Ātman like the small sparks from fire.	Yathāgneḥ kṣudrā visphuliṅga ... (*Br U* II. 1–2); Vahneś ca yadvat khalu visphuliṅgāḥ ... (*Maitrā U* VI. 26. 31)
7.	III. 61 When the physical body falls, with the cessation of *prārabdha karma* a man of knowledge gets united with the Supreme.	Tasya tāvad eva ciraṁ yāvan na vimokṣye 'tha saṁpatsye ... (*C U* VI. 14. 2)
8.	III. 64 As one thinks in this world so he becomes in the next world.	Yathākratur asmiñl loke puruṣo bhavati ... (*C U* III. 14. 1)

Sr. No.	Context	Upaniṣadic text
	Act IV	
1.	IV. 5 All the objects including death are devoured by the Supreme Spirit.	Yasya brahma ca kṣatraṁ ca ubhe bhavataḥ odanaḥ mṛtyur yasyopasecanam ... (*K U* II. 25)
2.	IV. p. 122 Reference to Vāmadeva who having realized the Self, identifies himself with the entities like Manu etc.	Taddhaitat paśyan ṛṣir vāmadevaḥ pratipede ahaṁ manur abhavaṁ sūryaś ca ... (*Bṛ U* I. 4. 10)
3.	IV. 22 The individual Self is not different from the Supreme Self.	Tam eva manya ātmānam ... (*Bṛ U* IV. 4. 17); Tam eva viditvā ... (*ŚU* III. 8, VI. 15)
4.	IV. 24 The knowledge arising out of the *lakṣaṇā* in "tat tvam asi" conveys complete identity between the Individual Self and the Supreme Self as supported by other Śrutis.	Tam evaikaṁ jānatha ātmānam ... (*M U* II. 2. 5); Tam eva dhīro vijñāya ... (*Bṛ U* IV. 4. 21)
5.	IV. p. 132 The Supreme Self can be known by a pure and pious mind.	Eṣo 'ṇur ātmā cetasā veditavyaḥ ... (*M U* III. 1. 9) ... Manasaivānudraṣṭavyam...(*Bṛ U* IV. 4. 19)

Sr. No.	Context	Upaniṣadic text
6.	IV. p. 132 The Brahman is beyond the ken of ordinary mind and speech.	Yan manasā na manute ... (*Kena U* I. 6) ; Tam tv aupaniṣadaṁ puruṣam...(*Br U* III. 9. 26) ; Yato vāco nivartante aprāpya manasā saha ... (*T U* II. 4. 1, 9. 1)
7.	IV. p. 77 The Ātman can never be the object of description in the scriptures.	Anyad eva tad viditādatho ... (*Kena U* I. 4); Yenedaṁ sarvaṁ vijānāti ... (*Bṛ U* IV. 5–15) ; Yasyāmataṁ tasya matam ... (*Kena U* II. 3) ; na dṛṣṭer draṣṭāraṁ paśyeḥ ... (*Bṛ U* III. 4. 2)
	Act V	
1.	V. p. 158 The importance of the place of Avimukta where Śiva imparts *tāraka* mantra to an aspirant of *mokṣa* whereby the latter gets emancipation.	Bṛhaspatir uvāca yājñavalkyaṁ yad anukurukṣetraṁ devānāṁ devayajanam ... (*Jābāla U* I, *Rāmottara U* I)
2.	V. p. 158 Om is identified with the Brahman.	Om iti Brahma ... (*T U* I. 8. 1)
3.	V. p. 160 Knowing Brahman, one attains Brahman.	Brahmaiva san ... (*Bṛ U* IV. 4. 6); Vimuktaś ca vimucyate ... (*K U* V. 1)

Sr. No.	Context	Upaniṣadic text
4.	V. p. 160 Alongwith the Jīva, the *Prāṇas* depart from the deceased person.	tam utkrāmantaṁ prāṇo 'nūtkrāmati ... (*Bṛ U* IV. 4. 2, Prāṇeṣu ... : *Jābāla U* I, *Rāmottara U* I)
5.	V. p. 164 Māyā is the *prakṛti*, the power of God Maheśvara.	Māyāṁ tu prakṛtiṁ vidyāt ... (*Ś U* IV. 10)
6.	V. p. 168 The Brahman creates the entities like Brahmā etc.	Yo brahmāṇaṁ vidadhāti pūrvam ... (*Ś U* VI. 18)
7.	V. p. 170 Though devoid of hands and feet the Brahman is swift.	apāṇipādo javano grahītā ... (*Ś U* III. 19)

CHART A—2

References to the Bhagavadgītā

The playwright also quotes some verses from the *Bhagavadgītā* and some sūtras from the *Brahmasūtra* of Bādarāyaṇa with a view to support a particular concept or the doctrine discussed in the play.

Sr. No.	Conext	Verse from the *Gītā*
1.	I. 63 The ignorance of the Supreme Self is responsible for the worldly delusion of the people.	ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ (V. 15b)

Sr. No.	Context	Verse from the *Gītā*
2.	III. p. 84 Without quarreling with each other it is better to love and understand each-other in the society.	Parasparaṁ bhāvayantaḥ śreyaḥ param avāpsyatha (III. 11b)
3.	V. 91 The divinity of Om is stated.	Om ity ekākṣaraṁ brahma ... (VIII. 13a)
4.	V. 94 The omnipresent God resides in the heart of all beings.	Īśvaraḥ sarvabhūtānāṁ hṛddeśe 'rjuna tiṣṭhati / bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā // (XVIII. 61)

CHART A—3

References to the Brahmasūtra

Sr. No.	Context	*Brahmasūtra*
1.	II. 29 Lord Śiva cannot be said to have inequality and cruelty since He assigns the rewards to the people according to their efforts.	Vaiṣamyanairghṛṇye na sāpekṣatvāt ... (II. 1. 34)
2.	III. pp. 92, 94 The worshippers of the Saguṇa Brahman are enti-	Jagadvyāpāravarjam ... (IV. 4. 17)

...6

Sr. No.	Context	Brahmasūtra
	tled to experience the celestial pleasures and privileges except the works creating world etc. which are accomplished by the God alone.	Bhogamātrasāmyaliṅgāc ca (IV. 4. 21)
3.	IV. p. 134	
	A portion of Śaṅkarā's commentary on the *Sūtras* quoted where he says that the Brahman cannot become the object of description in the *Śāstra*, the purpose of the *Śāstra* being to dispel the difference of *Vedya*, *Veditṛ* and *Vedana* caused by *avidyā*.	Tat tu samanvayāt (I. 1. 4)
4.	IV. p. 136	
	The term *apavāda* is explained by Śaṅkara here as that which consists in the true cognition sublating the false type of cognition. Thus, the false cognition identifying the Self with gross body is sublated by the correct cognition of the Self, born of the knowledge of the statements like '*Tat tvam asi*' *Ç U* VI. 8. 7.	Vyāpteś ca samañjasam (III. 3. 9)

CHART A—4

References to Works on Philosophy

Apart from alluding to and quoting from the Upaniṣads, *Bhagavadgītā* and *Brahmasūtras*, the author also refers to some other works, listed below, in order to elucidate or corroborate a particular point in the metaphysical or ethical discussions in the play :

Sr. No.	Name of the text and its view/concept referred to in the play	Context
1a.	*Naiṣkarmyasiddhi* of Sureśvara I. 75	II. 19
	Identification with the body being demoniac in nature; an enlightened man should be free from it.	The verse quoted to prove the vanity of *abhimāna* (egoism) or identification of the self with the gross body.
1b.	*Naiṣkarmyasiddhi*, III. 103	IV. 34
	The Brahman cannot be described in words.	The Brahman defies even *śabda pramāṇa* and so it is indescribable.
2a.	*Aṣṭāvakragītā*, I. 2; X. 2	III. 5, 6
	An aspirant of *mokṣa* should shun attachment to worldly objects and cultivate moral virtues.	The verses quoted to emphasize the significance of dispassion and inculcation of good virtues.
2b.	*Aṣṭāvakragītā*, I. 13	III. 40
	The Ātman as intelligence, non-dual, should be meditated upon.	The verse quoted to point out the transcendental nature of the *ātman*.

Sr. No.	Name of the text and its view/concept referred to in the play	Context
2c.	*Aṣṭāvakragītā*, XVI. 4	V. 23
	The man of self-knowledge is indifferent even to the trifle activity of the body viz. closing and opening of eyelids.	The verse quoted to stress the significance of the physical activities.
3a.	*Yogavāsiṣṭha*, III. 118, 2, 8, 15–17, 18a.	III. 26–29
	The seven stages of knowledge are described.	The verses quoted while explaining the seven stages of knowledge in the spiritual pursuit of a person.
3b.	*Yogavāsiṣṭha*, III. 41, 50	V. 33
	The experience in the waking and dream states is equally illusory.	There is no difference between the waking and dream states as far as the experience of *karma-phala* is concerned.
4.	*Saṁkṣepaśārīraka*, II. 130	V. 34
	Identical nature of the waking and dream states.	The people being deluded by *māyā* perceive several objects in dream and waking states both of which are false, the Brahman alone being the Reality.

(B) Text-Critical Remarks

It is found that when Ananta Paṇḍita quotes verses from different texts, he does not sometimes adhere to the reading of the verse concerned found in the original text.

The following table shows how and in what way Ananta Paṇḍita has adopted the readings different from those found in the original texts.

Sr. No.	Name of the Text	Reading of the verse in the text	Reading of the verse quoted in the play
1a.	नैष्कर्म्यसिद्धि	न चाध्यात्माभिमानोऽपि विदुषोऽस्त्यासुरत्वतः। विदुषोऽप्यात्सुरश्चेत्स्या-न्निष्फलं ब्रह्मदर्शनम् ॥ १.७५	न चाध्यात्माभिमानोऽपि विदुषोऽस्त्यासुरत्वतः। विदुषोऽप्यासुरत्वं चेन्निष्फलं तत्त्वदर्शनम् ॥ II. 19
1b.	नैष्कर्म्यसिद्धि	षष्ठीगुणक्रियाजातिरूढयः शब्दहेतवः। नात्मन्यन्यत-मोऽमीषां तेनात्मा नाभि-धीयते ॥ ३. १०३	द्दष्टा गुणक्रियाजातिसम्बन्धाः शब्दहेतवः। नात्मन्यन्यतमो ह्येषां तेनात्मा नाभिधीयते ॥ IV. 34
2.	संक्षेपशारीरक	सुप्तो जन्तुः स्वल्पमात्रेऽपि काले कोटीः पश्येद्वृत्त-संवत्सराणाम्। पश्येत्कोटी-रेवमागामिनां च जाग्रत्काले योजयेत्सर्वमेतत् ॥ २. १३०	सुप्तो जन्तुः स्वल्पमात्रेऽपि काले कोटीः पश्येद्वृत्त-संवत्सराणाम्। कोटीः पश्येदे-वमागामिनां च जाग्रत्काले योजयेत्सर्वमेतत् ॥ V. 34
3a.	अष्टावक्रगीता	मुक्तिमिच्छसि चेत्तात विषयान्विषवत्त्यज। क्षमार्जवदयातोषसत्यं पीयूषवद्भज ॥ १. २	मुक्तिमिच्छसि चेत्तात विषयान्विषवत्त्यज। क्षमार्जवदयातोषसत्यं पीयूषवद्भज ॥ III. 5

Sr. No.	Name of the Text	Reading of the verse in the text	Reading of the verse quoted in the play
3b.	अष्टावक्रगीता	कूटस्थं बोधमद्वैतम् आत्मानं परिभावय। आभासोऽहं भ्रमं मुक्त्वा भावं बाह्यमथान्तरम्॥ १. १३	कूटस्थबोधमद्वैतम् आत्मानं परिभावय। आभासे हि भ्रमं मुक्त्वा भावं बाह्यमथान्तरम्॥ III. 40
3c.	अष्टावक्रगीता	स्वप्नेन्द्रजालवत्पश्य दिनानि त्रीणि पञ्च वा। मित्रक्षेत्रधनागार- दारदायादिसम्पदः॥ १०. २	मित्रक्षेत्रधनागार- दारदायादसम्पदः। स्वप्नेन्द्रजालवत्पश्य दिनानि त्रीणि पञ्च वा॥ III. 6
3d.	अष्टावक्रगीता	व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि। तस्यालस्यधुरीणस्य सुखं नान्यस्य कस्यचित्॥ १६. ४	व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि तस्यालसधुरीणस्य सुखं नान्यस्य कस्यचित्॥ V. 23
4a.	योगवासिष्ठ	एतज्जालमसद्रूपं चिद्भानोः समुपस्थितम्। यथा स्वप्नमुहूर्तेऽन्तः संवत्सरशतभ्रमः॥ ३. ४१. ५१	यथा स्वप्नमुहूर्ते स्यात्संवत्सर- शतभ्रमः। तथा माया- विलासोऽत्थे जायते जागरे भ्रमः॥ V. 33
4b.	योगवासिष्ठ	वदन्ति बहुभेदेन वादिनो योगभूमिकाः। मम त्वभिमता नूनम् इमा एव शुभप्रदाः॥ ३. ११८. २	वदन्ति बहुभेदेन वादिनो ज्ञानभूमिकाः। मम त्वभिमता नूनम् इमा एव शुभप्रदाः॥ III. 26
4c.	योगवासिष्ठ	भूमिषट्कचिराभ्यासा- द्भेदस्यानुपलम्भतः। यत्स्वभावैकनिष्ठत्वं सा ज्ञेया तुर्यगा गतिः॥ ३. ११८. १५	भूमिषट्काभ्यासाद्भेदस्यानुप- लम्भतः। यत्स्वभावैकनिष्ठत्वं सा ज्ञेया तुर्यगा गतिः॥ III. 27

Sr. No.	Name of the Text	Reading of the verse in the text	Reading of the verse quoted in the play
4d.	योगवासिष्ट	एषा हि जीवन्मुक्तेषु तुर्यावस्थेह विद्यते। विदेहमुक्तिविषय- स्तुर्यातीतमतः परम्॥ ३. ११८. १६	एषा हि जीवन्मुक्तेषु तुर्यावस्थेह दृश्यते। विदेहमुक्तिविषयं तुर्यातीतमतः परम्॥ III. 28
4e.	योगवासिष्ट	ये हि राम महाभागाः सप्तमीं भूमिकां गताः। आत्मारामा महात्मान- स्ते महत्पदमागताः॥ जीवन्मुक्ता न सज्जन्ति सुखदुःखरसस्थितौ॥ ३.११८, १७. १८a	ये हि राम महाभागाः सप्तमीं भूमिकां गताः। आत्मारामा महात्मान- स्ते महत्पदमागताः॥ जीवन्मुक्ता न सज्जन्ति सुखदुःखैरसंस्थिताः॥ III. 29

Remarks :

Except verses 3a and 3d all others quoted in the play contain readings quite different from those found in the original texts. They involve :

(1) Change and substitution of words as in 1a, 1b, 3b, 4a, 4b, 4d and 4e.

(2) Change in the order of the pādas as in 3c and 4a, and of words as in 2.

(3) Elision of a word as in 4c.

These different readings found in the play might be due to one or both of the two factors :

(1) The playwright might be quoting these verses out of his memory. Naturally the exact wording in the original text might not have been recorded in the play.

(2) There might be different readings of each of the texts, one of which has been adopted by the play-wright here.

It is essential therefore to edit these texts critically so that several readings can be recorded at one place.

(C) References to the Systems of Philosophy

In Act II, the playwright refers to certain doctrines and concepts advocated by different systems of philosophy.

(C-1) Heterodox Schools

1. *The School of Cārvākas* :

The Cārvākas do not believe in the authority of the Vedas or any other holy scripture. According to them there is no soul. There is no after-life and no reward of actions as there is neither virtue nor vice. Life is only for enjoyment. They do not believe in any transcendental Reality proved by the *pramāṇas* like Śruti, Purāṇas, Itihāsa and Anumāna, nor any soul apart from the physical matter which alone is real for perception can cognise nothing else. " Eat, drink and be merry " being their rule of life, the followers of this school strive to get worldly pleasures with the help of the means easily available to them. The soul being identified with the gross body, *mokṣa* according to them is nothing but destruction of this gross physical frame. (2. 14)

2. *Buddhism* (*Vijñānavādins or the Idealists*) :

This school of Buddhism holds that nothing but the states of consciousness (*vijñāna*) which can be inferred and which undergo a change every moment exist in the world. Phenomena are nothing external, they are only of our own mind.

The school of Mādhyamikas or Nihilism: According to this school of Buddhism no appearance has any intrinsic value of its own. All is void. The world is only the appearance of illusions. All phenomena are like shadows and like the mirage, the dream, the *māyā* and the magic without any real nature (*niḥsvabhāva*).

3. *Jainism* :

The playwright identifies Jainism with the Digambaras, one of its two sects, the other being Śvetāmbaras. The Jains believs in

Arhata as an eternal Supreme Being. According to them the souls which are infinite in number are different from the body but are of the dimensions of the body which they occupy. The different points of view from which things may be viewed are called *Nayas* in Jaina Philosophy. They talk of the seven-fold view-point, *saptabhaṅgīnaya* or *syādvāda* (p. 62), which holds that, since the most contrary characteristics of infinite variety may be associated with an object, affirmation made from whatever standpoint cannot be regarded as absolute; in other words it is Maybe-ism, May be it is, May be it is not, May be it is and is not, may be it is not predicable, may be it is and yet not predicable, may be it is not and yet not predicable, may be it is and is not and yet not predicable. Thus, advocating all reality as partly permanent and partly exposed to change, the Jains discard, the theory of *kṣaṇikatva* (momentariness) of Buddhis.

(C-2) Orthodox Schools

1. *Sāṁkhya* :

The existence of God apart from transmigratory self (*saṁsārī-puruṣa*) cannot be proved by any means of knowledge. Apart from the existence of the Spirits which are many, the Sāṁkhya does not believe in God as the Supreme Being. (P. 66)

2. *Pātañjala-Yoga* :

The Nature of God

God is a particular self (*puruṣaviśeṣa*) untouched by afflictions, actions, fruits and dispositions (*Yogasūtra* I. 24). God is omniscient. He knows the past, present, future and supersensible objects individually and collectively. His knowledge is supreme and perfect (*Yogasūtra* I. 25). While the transmigratory soul (*saṁsārī puruṣa*) gets contaminated by the afflictions due to absence of discrimination, the Supreme God is absolutely free from these afflictions or *kleśas*.

Kleśas (*Afflictions*)

There are five kinds of afflictions viz. false knowledge (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and passion

...7

for life (*abhiniveśa*) (*Yogasūtra* II. 3). The afflictions are so called because they afflict the empirical self and bind it to empirical life of birth and death (*Yogasūtra* II. 12). Afflictions are the springs of actions which generate merit and demerit. They also generate birth (*jāti*), length of life (*āyus*) as well as enjoyment and suffering (*bhoga*) (*Yogasūtra* II. 13). All afflictions are due to false knowledge (*avidyā*) which can be destroyed by the right knowledge (P. 66).

3. *Nyāya* :

The existence of God is proved on the basis of *anumāna* as it is given in the *Nyāyasūtra* IV. 1. 19 which says that it is the God who gives the reward for an action done by a person, otherwise an action will be of no use to its doer. Thus the Supreme Being supervising the *acetana karma* in the form of *dharma* and *adharma* is *Parameśvara* according to the Nyāya system (P. 70).

4. *Vaiśeṣika* :

Since the world is an effect it must havs a creator. Everything that is an effect and has order and arrangement has a creator. Just as the potter knows all the purposes of the jug that he makes, so Īśvara knows all the purposes of this wide universe and is thus omniscient. Thus the existence of God is established on the basis of inference. (*Sūtras* II, 1. 18, 19; IV. 2-9; VI. 1. 1; X. 2. 9)

Atomic combination being possible with the four elements, there are only four kinds of atoms : earth, water, fire and air atoms. The self which is the substratum of consciousness, pleasure, pain and will is not made up of atoms. (*Sūtras*, III. 2. 14, 18; VII. 2. 22; VIII. 1. 2). (II. 20-23 ; P. 68, II. 21)

5. *Vedānta System* (*Brahmavādins*) :

The Supreme Reality - *Paramātman* - of the nature of *sat*, *cit* and *ānanda* is the material and efficient cause of the universe as it is repeatedly discussed in the Upaniṣads. (P. 72, II. 24)

....

6. *Vaiṣṇavism* :

Viṣṇu being the Highest God is the efficient and material cause of the Universe as it is stated in the texts (*āgamas*) of *Pāñcarātra*. (P. 70).

7. *Pāśupata* :

The *Pāśupatas* recognise the reality of God (*pati*), the individual soul (*paśu*) and the world (*jagat*). God is the Lord (*pati*) who has supreme power of knowledge and activity. The souls produced by the God are dependent on Him who is independent. The souls are called *paśu* because they are fettered by bonds (*pāśa*). Yoga is the complete concentration of mind on *Paśupati*, the God. *Vidhi* consists in besmearing the body with ashes thrice a body. *Mokṣa* is absolute extinction of pain (*Pāśupata-sūtras* : I. 2. 38, II. 20, V. 28, 40, 47). (P. 70)

Thus the playwright has discussed some of the principal and prominent tenets of the heterodox and orthodox systems without going deep into their disputes and controversies.

Sec. X

MYTHOLOGICAL REFERENCES

Following are the references to the Purāṇic and Epic mythology found in the play.

(1) *Warfare between Kārtavīrya-Arjuna and Paraśurāma* :

In I. 6 using a pun on the word ' *nirdoṣa* ' the poet says that just as the body of Arjuna became *nirdoṣa* (devoid of arms) before (i. e. while fighting with) Paraśurāma, similarly the charming but defective speech of a poet becomes *nirdoṣa* i. e. faultless and decent in the company of the learned. Obviously there is here a reference to the war between Kārtavīrya Arjuna and Paraśurāma, wherein the latter, being angry with Arjuna for abducting Kāmadhenu from the the hermitage of his father Jamadagni, cut asunder all the arms of Arjuna and ultimately killed him on the battlefield. This story

occurs in the Purāṇas like *Matsya* 43-44, *Brahma* 13 and *Brahmāṇḍa* III. 39. 119 as well as in the *Mahābhārata* : *Droṇaparvan* I. 8.

(2) *Dakṣa's Sacrifice* :

In I. 49 there is a reference to the sacrifice performed by Dakṣa in which he did not invite his daughter Satī and son-in-law Lord Śiva.

By referring to this story which occurs in a number of Purāṇas like *Śiva* : *satīkhaṇḍa*, *Skanda* : *kāśīkhaṇḍa*, *Liṅga* 67, *Vāyu* 88, the *Bhāgavata* IV. 3. 7 and the *Mahābhārata* : *Śāntiparvan* I. 28 the poet says that the extent of fulfilling the purposes like drinking and bathing depends upon the extent of the water, like an offering in the sacrifice of Dakṣa.

Dakṣa, who started performing the sacrificial ritual in which all the gods and goddesses except Lord Śiva and Satī were invited and honoured and in which Satī, indignant at the place of her father, sacrificed herself in the sacrificial fire, was mercilessly killed and thrown upon the altar (like an offering, *bali*, in the fire) by Vīrabhadra, a *gaṇa* created specially on this occasion by Lord Śiva.

The poet here suggests that just as a great king Dakṣa was appropriately made a *bali*-offering in his own sacrifice, similarly the acts of *snāna* and *pāna* are performed according to the quantity and quality of the water.

According to Altekar : "Historically interpreted, this legend shows that Mahādeva was originally a god of the non-Aryans who did not believe in Vedic sacrifices. The first attempt to make a synthesis of the two religions was not successful".[25]

References to the city of Banaras or Kāśī in the play :

There are several references to the holy city of Banaras under different names and aspects of the city as describsd by different Purāṇas, in the play.

25. Altekar, A. S., 1937 : 4.

In V. 28, which resembles a verse from the *Matsya Purāṇa* : 185. 67, the poet has brought about the significance of Vārāṇasī which is the only *gati* or resort for the people devoid of knowledge, discriminative power, character etc. In several Purāṇas, particularly *Agni*- 112, *Kūrma*- 30–34, *Liṅga*- 63, *Padma*- 34–37, *Matsya*- 180–185 and *Skanda* : *Kāśīkhaṇḍa*, Kāsī or Vārāṇasī has been lauded as the best or the most prominent city in the world.

The name Vārāṇasī is derived in several Purāṇas from the names of two streams, Varaṇā and Asi. Resorting to the pun on the word *Asi* (sword, the river) as it is also done in *Kaśīkhaṇḍa* 30–18, 19, the poet signifies the rivers as a sword (*asi*) destroying the *karman* and as the best one (*vareṇyā*) on which is situated the city of Banaras (V. 31).

The city is also called Avimukta (I. 22) because it was never foresaken by Lord Śiva along with his consort. According to the *Liṅga Purāṇa* 92. 143, *avimukta* means the place devoid (*mukta*) of sin (*avi*).

Vārāṇasī is very dear to Lord Śiva who gets delighted in the city and therefore it is called Ānandavana or Ānandakānana (p. 2).[26]

The city is also called Śmaśāna or Mahāśmaśāna (great cemetery) (pp. 8, 10, 12), as the old and ailing people aspire to die here in Banaras. Cremation of corpses is always seen on the Maṇikarṇikā ghāṭ, and Banaras — the cremation ground for innumerable people — is considered as the best and purest spot on the earth.[27]

The Maṇikarṇikā pool (pp. 16, 22) is the very centre of the religious life of Banaras and is the most holy among all the Banaras tīrthas.[28] It is here at the Maṇikarṇikā ghāṭ that Śiva along with

26. *Kāśīkhaṇḍa* 26. 27, *Liṅga*- (first part) 92. 45, 46, *Matsya*- 180. 54, 181. 15, 184. 39.

27. *Kāśīkhaṇḍa* 30. 103-4, 111, *Matsya*- 184. 19, 182. 6, 185. 15, *Padma*- I. 33. 14.

28. *Kāśīkhaṇḍa*, 26. 51, 63, 66, *Nāradīya*- 48. 66, *Matsya*- 185. 69.

Pārvatī is delineated in Act I as whispering the *tāraka* mantra in the ear of the men about to die.[29]

Viśveśvara or Viśvanātha is the tutelary deity of Banaras. The playwright being a Śaivite has not only pointed out the supremacy of the Lord Śiva but has also referred to the worship and the light-waving ceremony (*ārātrika*) of the God taking place in the temple with great pomp and honour (pp. 44, 48, 86, 112, 114, 138) the significance of which has been described elaborately in the Purāṇic texts mentioned above. He has also referred to the temple of Viśvanātha as it had been built by Todar Mall in 1585 A. D.

Although it was commonly believed that a man who died in Kāśī would get liberation, the learned people in the society were of the opinion that a man expiring in Kāśī would get the final beatitude only if he had the real knowledge of the self. Nothing but self-realization would be capable of emancipating a person from the prison of *saṁsāra* according to the conviction of the learned scholars in those days. (V. 27)

Sec. XI

SOCIAL, HISTORICAL AND OTHER DATA

In the case of an allegorical play avowedly written with a specific aim of proclaiming and explaining the philosophical doctrines, it is difficult to get a correct and comprehensive picture of the contemporary society. The following pieces of information are however culled together from the present play.

1. Social Aspects

It was a mixed type of society comprising various classes of people residing in the city of Banaras. While the learned and erudite pundits were revered and always sought after by the people, the heretic, heterodox people scorning the Vedic texts were the objects of ridicule and contempt. The company of the pundits was delectable

29. *Kāśīkhaṇḍa* 2. 105, 3. 96, 5. 27, 32. 116, *Nāradīya*- 47. 56, 59. 62, *Matsya*- 182. 24.

and instructive to those seeking knowledge and enlightenment. The drama often refers to the Pundit seated either under a tree or in the temple imparting and instructing various tenets of philosophy to those interested in academic and spiritual pursuits. Since the philosophical bouts were meant for the enlightenment and intellectual progress, there was no exchange of bitter words or hot and sharp arguments. While the pundits, poets and sages led a simple life, a class of less educated people were given to material pleasures and worldly prosperity.

Among the orthodox people also some were the devotees of Śiva, some of Rāma and some of Kṛṣṇa. In the early morning people would take a bath in the holy Gaṅgā, recite some prayers on the bank of the river and then perform worship of God in the temple. At the time of evening-twilight also there would be worship and light-waving ceremony (*ārātrika*) as was done in the Viśvanātha temple.

The old and ailing people would while away their last days at the Maṇikarṇikā ghāṭ on the bank of Gaṅgā, muttering the name of Lord Śiva as the only saviour from the mundane existence. In those days Banaras being under the rule of the fanatic Muslims, the people were very much cautious in forming the friendship with others. Like a bishop the dramatist repeatedly advises people to keep the company of only the noble, pious people leading to mental and spiritual betterment; he also warns them to shun the friendship of the heterodox leading a man astray.

People would follow the practice of *Yogāsana* and *Prāṇāyāma* to develop self-restraint. While the *tīrthayātrā* (visiting the holy places) and performance of sacrifices were in vogue, it was believed by the elite that nothing but self-knowledge leads to immortality.

The Educational System :

A small child would be initiated in letter-writing by means of the pebbles of stones arranged in the form of an alphabet. Formal education would commence at the residence of a teacher well versed

in different śāstras. Such a teacher was not only capable of imparting knowledge but also function as a spiritual guide. Apart from catechismal discussions between the teacher and the taught, the latter would enhance his knowledge by participating in philosophical bouts and by befriending the learned as well as the well-read people. Thanks to the untiring and ardent pursuit of knowledge on the part of the pundits and their worthy pupils, Banaras became the foremost place of Sanskrit learning in spite of its Muslim Government. As Altekar observes : " Gone for Banaras were the days when royal patronage used to offer a powerful incentive to the cause of learning and scholarship. ... In spite of this, however, Banaras scholars soon adjusted themselves to the new circumstances, and we find the lamp of Sanskrit learning burning luminously at Benaras from the 16th century ".[30]

Motichandra also commends the contribution of the Pundits of Banaras to the field of Sanskrit scholarship during the Muslim period.[31]

Sacraments and Festivals :

There is a reference to the sacraments of *Upanayana* and *Vivāha* performed in the holy city of Mathurā. In the prologue there is a reference to the festival held in honour of Lord Śiva, when the present drama was staged before a learned audience at Banaras.

Professions :

Apart from the reference to the profession of teaching and instructing, there are references to the professional actors managing and participating in the dramatic presentation, to the weaver weaving cloth and to the architectural and engineering profession involved in the designing of big, palatial buildings.

Religious Practices :

As already pointed out above, the society consisted of the erudite, well reputed and religious-minded pundits on the one hand

30. Altekar, A. S., 1937 : 39.
31. Motichandra, 1962 : 409.

and the heretic blockheads represented by the *nāstika* and the Vidūṣaka on the other. The people on the whole however were engrossed in religious practices like meditation, contemplation, muttering the name of God and worshipping Him with different material objects. The people from far off regions like Mahārāṣṭra, Karṇāṭaka and Saurāṣṭra would be flocking to worship lord Śiva in the Viśveśvara temple. The city of Banaras was considered as the most holy place giving repose to the soul. It was believed that death in Kāśī ensured eternal immortality. The people would try to accumulate merit by taking bath in the river Gaṅgā, uttering prayers and panegyrics on its bank, by worshipping Lord Śiva in the Viśvanātha temple or by attending the philosophical discourses imparted by the pundits and ascetics.

Sacrifices were performed with a desire to attain the objects like heaven etc. So also, the *tīrthayātrā*, *prāṇāyāma*, *yogāsana*, *dhyāna*, *upāsanā* etc. were in vogue.

The common people would engage themselves in worshipping the gods like Śiva, Kṛṣṇa, Rāma, the Goddess Lalitā with various materials like flowers, sandal paste, incense-sticks and lamp and food etc. Although it was commonly believed that if a man would die in Kāśī he would get liberation, the learned people in the society were of the opinion that a man expiring in Kāśī would get the final beatitude only if he had the real knowledge of the Self. Nothing but the self-realization would be capable of emancipating a person from the prison of *saṁsāra* according to the conviction of the learned scholars in those days.

2. Historical Aspects

Though there is no reference to any historical event or episode in the play, the playwright mentions the king 'Śivarāma' born in the Gauḍa family. Since no detailed informarion about his parentage or kingdom is furnished in the play, it can be assumed that he might have been a feudatory ruler of a small principality in Bengal or even an imaginary figure.

The play, however, sheds a flood of light on the city of Banaras, its surroundings on the bank of the river Gaṅgā and especially the design and architecture of the famous Viśvanātha temple, a historical monument.

It was due to the great love for religion and scholarship of the Banaras Brahmins represented by Paṇḍita, Bhūtibhāsura, Upaniṣadarthāgāra and Ātmānanda, that the lamp of learning was kept burning in spite of the absence of royal patronage at Banaras in medieval times. This gets corroborated by the remark of Bernier who has described Banaras during the 17th century A. D. in the following way : " Banaras is a kind of University, but it has no college or regular classes as in our Universities, but it resembles rather the school of the ancients, the masters being spread over the different parts of the town in the private houses."[32]

The playwright mentions the Ghāṭs on the river Gaṅgā like Maṇikarṇikā, Gaṅgākeśava and the temples of Lalitā, Hariścandra and Vṛddhakāla on the bank of the river Gaṅgā.

The Temple of Viśvanātha :

The play refers to the temple of Viśvanātha as it was rebuilt by Nārāyaṇabhaṭṭa, a scholar of all-India fame in c. 1585 A. D. with the help of Raja Todar Mall who was one of the most trusted ministers of King Akbar. The temple was a square, each side being 124 feet in length. The main shrine of Viśvanātha was at its centre being a square sanctuary, 32 feet in dimension. Adjoining the central sanctuary there were four ante-chambers, 16 feet by 10 feet in dimension. Beyond these ante-chambers there were smaller ante-chambers, 12 feet by 8 feet in dimension which led into four Maṇḍapas viz. *Mukti-maṇḍapa* (mentioned in the play), *Śṛṅgāra-maṇḍapa*, *Aiśvarya-maṇḍapa* and *Jñāna-maṇḍapa*.

This temple, built by Raja Todar Mall and Nārāyaṇabhaṭṭa, was pulled down at the orders of Aurangzeb in 1669 and a mosque was built in its place.[33]

32. Quoted by A. S., Altekar, 1951 : 116.
33. Vide, for details, A. S., Altekar, 1937 : 47-55.

The *maṇḍapas* like the *Mukti-maṇḍapa* in the temple provided venues for the philosophical and religious debates and discourses attended by a number of people like Piṅgalajaṭa, Bhūtibhāsura and others.

The worship and light-waving (*ārātrika*) of Lord Śiva in the shrine was performed ceremonially when the different musical instruments were played and when people from different regions would rush into the temple.

3. Geographical Aspects

The following places are mentioned in the play : Kāśī (Banaras), Puṇyastambha (Puntambe in Maharashtra), Daṇḍakāvana, Pañcavaṭī (near Nāsik), Saurāṣṭra, Mahārāṣṭra, Karṇāṭaka, Draviḍa (Tāmilnāḍu, Vṛndāraṇya, Mathurā, Gauḍa (Bengal).

Rivers : Godāvarī, Gaṅgā, Yamunā, Varaṇā, Asi.

4. Flora and fauna

Trees and flowers :

Bilva (Aegle marmelos), *tāla* (Borassus flabellifera), *aravinda* (Nelumbium speciosum), *vaṁśa* (Bambusa arundinacea), *kuṇḍa* (a kind of jasmine), *kuśa* (Desmostachya bipnnata), *nalada* (Vetiveria zizanioides), *candana* (Santalum album), *rambhā* (Musa sapientum), *khadira* (Acacia catechu), *dūrvā* (cynodon dactylon), *udumbara* (ficus glomerate), *nāga* or *tambūla* (Piper, betel), *kadamba* (anthesophalus Indica), *japā* (Hibiscus rosasinensis), *śirīṣa* (Albizzia lebbeck), *atasī* (Linum Usitatissum).

Insects and Birds :

Pipīlikā (ant), *bhṛṅga* (bee), *rājahaṁsa* (royal swan), *koka* (*cakravāka* goose).

Animals :

Ākhu (mouse), *vṛṣa* (bull), *siṁha* (lion), *kalañja* (deer), *rāsabha* and *gardabha* (ass), *dantin* (elephant), *śeṣa* (serpent), *go* (cow), *aṣṭapāda* (octoped), *bhujaṅga* (cobra).

Sec. XII

THE FINALE

There is a two-fold contribution rendered by the play *Svānubhūti* of Ananta Paṇḍita :

(1) To the Indian philosophical tradition in particular, and

(2) to the Sanskrit dramatic literature in general.

It prominently preserves and propagates through verses and dialogues some of the principal tenets of Kevalādvaita (absolute monism) as taught by Śaṅkara.

It also attempts to edify the people about the superb moral and spiritual values of human life through copious *subhāṣitas* and apt quotations from the relevant Sanskrit texts.

Moreover, it is necessary to remember that this play was composed in a period when the religious atmosphere in India was in a chaotic condition. It can therefore be seen that the play has contributed to some extent to the revival of religious and spiritual awakening and of the Bhakti movement in India in those days.

By discussing the philosophical, ethical and spiritual doctrines of Vedānta, it helps creating interest in the minds of people about the teachings of the Vedānt-scriptures. Just as the ethical principles mentioned in the *Mahābhārata* (I. i. 204) and in the Purāṇic and legendary works facilitate the interpretation of the Veda, in the same way plays like *Svānubhūti* help in achieving *Upabṛṁhaṇa* of the profound metaphysical tenets and doctrines found in some philosophical Sanskrit texts belonging to the different eras.

As Dasgupta has rightly pointed out about such plays : " They are inspired not by a spirit of fancy and mythology but by a tendency towards philosophical and scholastic thinking, being purposely composed, to illustrate some doctrinal thesis."[34]

34. Dasgupta, S. N., & De, S. K., 1947 : 480.

The present playwright was possibly encouraged and inspired by Bharata who, in his *Nāṭyaśāstra*, has enunciated '*Śama*' and '*Vibodha*' to be delineated in a drama.

Just as Kṛṣṇamiśra has attempted to synthesize Advaita Vedānta with Viṣṇubhakti in his *Prabodhacandrodaya*, or just as Ānandarāya Makhī (17th century A. D.) in his *Vidyāpariṇayana* has elucidated the nature and the means of getting *mokṣa* as enunciated by Śaivism, similarly Ananta Paṇḍita in his *Svānubhūtināṭaka* tries to teach and promulgate the doctrines of Advaita Venānta propounded by Śaṅkarācārya and some of his followers.

By referring to some places like the environs on the bank of the Gaṅgā river and the various chambers in the temple of Viśvanātha in Banaras in those days and by depicting some peculiar characters, the types of the people in the contemporary society, the play provides some glimpses of the cultural, topographical and social conditions prevailing in India in those days which would be historically significant.

Though didactic in nature, the play is not heavily pedantic and insipidly sectarian. Its merit chiefly lies in meaningful and stately poetry of moral and philosophical content.

Having written in the period in which the Sanskrit language and literature had lost royal patronage, Ananta Paṇḍita has tried to keep alive the tradition of Sanskrit literarure in general and of Sanskrit dramatic literature in particular.

The play, *Svānubhūti*, containing more verses than dialogues, and being more metaphysical than social or political in content and more appealing to the ear than to the eye, can be well adopted as a radio-play in modern days.

EXPLANATION OF THE SIGNS USED

Bold type : records the name of the Character speaking.

" " ' ' Inverted commas (double or single) inform the speech or text that is quoted.

Sanskrit Text :

( ) Round brackets enclose a Stage Direction.

[ ] Square brackets enclose an Emendation.

[ ]* Square brackets with a Star record the Addition needed.

<< >> Angular double brackets enclose the Sanskrit version or *Chāyā* (supplied by the Editor) for the original text in Prakrit.

English Translation :

( ) Round brackets indicate

(i) a Stage-direction, if the words enclosed are printed in Italic, and

(ii) otherwise : an Explonatory expression supplied to the Translation.

श्रीमदनन्तपण्डित–विरचितं

स्वानुभूति–नाटकम्

SVĀNUBHŪTI-NĀṬAKA

THE PLAY ENTITLED "SELF-REALISATION",

COMPOSED BY ANANTA PAṆḌITA

स्वानुभूति-नाटकम्

प्रथमोऽङ्कः

श्रीगणेशाय नमः ।

सर्वे साधुजनाः सदा यतहृदा सत्सम्प्रदायादलं
यज्ज्ञानाय कणादगौतममतान्यालोच्य तत्त्वार्थदान् ।
वेदान्तान् परिशीलयन्ति रहसि स्वानन्दकन्दाकरं
वन्दे तं जगदीश्वरं दयितया सानन्दमालिङ्गितम् ॥ १ ॥

अपि च —

कार्याकार्यविमर्षणं प्रतिदिनं सत्सम्पदां हर्षणं
नानादुष्कृतधर्षणं भवभयप्रादुर्भवामर्षणम् ।
स्वानन्दामृतवर्षणं बहुविधप्रोद्यद्भ्रमाकर्षणं
स्यान्मे सद्गुरुसूक्तितत्त्वमतुलं चित्ते चिरं चिन्मयम् ॥ २ ॥

यदुद्गता वेदगिरो यदीयं स्वरूपमेकं निरवद्यबोधम् ।
प्रदर्शयन्तीह विशुद्धबुद्धेस्तमुत्तमश्लोकमहं नमामि ॥ ३ ॥

—(नान्द्यन्ते ।)—

सूत्रधारः — अलमतिविस्तरेण । भो भो कुशीलवाः सकलजगन्नाटथाचार्येण चेतोऽन्तर्यामिणा देवेनास्मद्गुरुणाऽयमस्मदन्तेवासी समधिगतविद्यापरिपाकशाली महाकालीप्रियप्रसादात्संवृत्त इति परितुष्टेनादिष्टोऽस्मि । यदद्य कृत्तिवासेश्वरयोत्रायां मिलिताः सदानन्दवननिवासिनो

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१. B. चेतसा । २. B. omits असद् । ३. B. Folios 1b and 2a are lost. Hence the portion from वासेश्वर upto पञ्चाननाः is missing. ४. B. Marginal note : सूत्रधारः पठेन्नांदीमन्यो वा रङ्गभूमिकः ।

SVĀNUBHŪTI-NĀṬAKA

ACT I

Obeisance to the illustrious Ganeśa !

I bow down to that Lord of the Universe who causes a great deal of supreme bliss of the Self and who is joyfully embraced by (His) consort, for attaining knowledge of whom all the noble people having self-restraint (and) equal to the prominent schools of thought ponder in private over the statement of Vedānta conveying the meaning of truth, having thought over the views of Kaṇāda and Gautama. *1

Moreover,

Let there be proper consideration of the works fit to be done and those fit to be shunned everyday, accumulation of good wealth, dispelling of several misdeeds, (let there be) removal of the rise of mundane fear, shower of immortal (*lit.* nectarlike) self-bliss, dispelling of ever-increasing manifold delusion, (and) let the incomparable principle of wise teachings pertaining to the Supreme Reality of the noble Guru exist in my mind for ever. *2

I bow down to that most glorious (Brahman) from whom has emerged the Vedic text, whose own nature alone is (in the form of) faultless knowledge, revealed here (only) to the purest intellect. *3

—(After Benediction)—

Stage-Manager :— Enough of this prolixity. Oh Actors !

I am ordered by my teacher — the teacher of the drama of the entire world, the inner lord of the mind, being pleased with this (fact) viz. this our pupil has become properly mature by mastering the entire learning as a result of the covetable grace of Mahākālī — the great Goddess Kālī —, that today are to be entertained the people residing at Kāśī (*lit.* forest of eternal

जनाः कमपि प्रबन्धमभिनीय भवता भवतापरहितेन सत्सङ्गसहितेन परितोषणीया इति। तदधुनैव बहुपरिकरैः सात्त्विकाभरणतिरस्कृत-सुधाकरैर्नानाविधवाद्यसनाथकैरस्तत्र तावदुत्तरोत्तरभूमिकाः परिग्राह्या भवद्भिर्यावदहं सुमतिसीमन्तिनीमात्मकार्ये विनियुज्यागच्छामि।

(तत प्रविशति सुमतिः।)

सुमतिः — अज्जउत्त अहं तुह समीअं जेव्व चिट्ठामि। ता अणुगिहिअदु मं अज्जो कज्जणिओएण॥

<<आर्यपुत्र, अहं तव समीपमेव तिष्ठामि। तदनुगृह्णातु मामार्यः कार्यनियोगेन।>>

सूत्रधारः — साधु प्रिये, साधु। तर्हीदमेव कार्यं कार्यमार्यया। यावदहं प्रारब्धनाटयमिदं परिसमाप्य तूष्णीमवस्थास्ये तावन्मदनुरूपसंसार-व्यवहारपरा भवेति।

सुमतिः (संस्कृतमाश्रित्य।) — आर्यपुत्र, त्वदेकाश्रया वास्तवत्वस्वरूप-मात्रविषया कथमहमन्यादृशव्यवहारपरा भवेयम्।

सूत्रधारः — भो भो नटाः, सङ्गीतकवेलाऽतिक्रामति।

सुमतिः — तदलं कालातिपातेन।[५]

नट :— आर्य, कोऽसौ प्रबन्धो यदभिनयेनानन्दमयेनानन्दवननिवासि-नाऽनेन जनेन भवितव्यम्।

सूत्रधारः — अस्ति किल गोदावरीपरिसरालङ्कारभूतमनुभूतमतिरमणीयतया रघुपतिना राक्षसकुलविघातिना दक्षिणदिगङ्गनातिलकायमानं दण्डकावनं नाम वनम्। तत्र च सकलविद्यानिधानं विराजमानविश्वेशसन्निधानं

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५. J. Marginal note : तर्हि आर्ये साधय स्वसमीहितं विहितम्।
सुमति :— तथा। (इति प्रणम्य तथाविधव्यवहारपरा बभूव।)

bliss) gathered at the holy festival of Lord Śiva through the histrionic presentation of some composition by you, (removing) mundane agonies and accompanied by noble people. So right now you should start taking different roles with the help of manifold retinue, wearing beautiful ornaments which despise the rays of the moon and (which are) accompanied by different types of musical instruments. Meanwhile I shall hereafter be assigning to my wife Sumati her own work.

(*Then enters Sumati.*)

Sumati :— My Lord, I am just near you. So please oblige me, my Lord, by assigning some work to me.

Stage-Manager :— Well dear, well ! So only this work has to be done by the noble lady; as long as I sit quietly having completed this dramatic performance already commenced, (till then) look after the worldly matters appropriate to me (i. e. to my status).

Sumati (*Resorting to Sanskṛt*) :— Noble Lord ! How would I, depending only on you and being the subject of only truth, be engrossed in other (unworthy) dealings ?

Stage-Manager :— Oh Actors ! The time for commencing the music is passing away.

Sumati :— So enough of wasting time.

Actor :— Noble Sir, which is that composition by the presentation of which this audience residing at Kāśī has to be delighted ?

Stage-Manager :— There is a forest, Daṇḍakā by name, an ornament of the lady in the form of Southern Direction, embellishing the environs of Godāvarī (and) being extremely beautiful, visited by Raghupati (i. e. Lord Rāma), the destroyer of the demoniac clan. And there is the city called Puṇyastaṁbha (modern Puṇtāmbe), the seat of all learning, (and) the residing place (abode) of Lord Viśveśa (Śiva) staying there. There lived the Brāhmaṇas born in the family of Bharadvāja, devoted to Lord Śiva, pious in character and engrossed in the contemplation of the nature of the Self. Among them were the sons of Bālo Paṇḍita, viz. Śiva, Viśvanātha, Mahādeva, Tryaṁbaka (and) Nīlakaṇṭha, knowing the meaning of the

पुण्यस्तम्भाभिधानं नाम नगरम् । तस्मिंश्च भरद्वाजान्वयसम्भवाः शाम्भवाः सदाचाराः समासादितात्मतत्त्वविचारा ब्राह्मणाः समभवन् । तेषु च समस्तवाङ्मयार्थविदो दम्भादिवैरिवृन्दभिदो बालोपण्डितस्यात्मजाः शिव-विश्वनाथ-महादेव-त्र्यम्बक-नीलकण्ठाभिधाना निरन्तरभगवदनुध्यानाः समस्तशास्त्रकाननपञ्चाननाः[६] प्रपञ्चितवेदव्याख्यानाः कृततदर्थानुष्ठानाः समजायन्त । तेषां मध्येऽधिकतरपरिशीलनप्रसादासादितवेदान्तहृदयानां [७]भगवदनुग्रहसञ्जाताद्वैतभावनानां त्र्यम्बकपण्डितानां तनयस्य सुगृहीतनामधेयस्य पण्डितानन्तस्य कृतिः सर्वानन्दजनकं स्वानुभूतिर्नाम नाटकम् ।

नटः — आर्य, नानादिगन्तसङ्गताः सकलकलाकलापाकलननिलयतयाऽतिसन्मताः सतां सामाजिकास्तदनेन नाटकेन किं सानन्दाः सम्भवेयुः ।

सूत्रधारः — यस्मिन्वस्तु समस्तसौख्यसदनं ब्रह्माद्वयं सर्वदा
सर्वैः संसृतिदोषदर्शिभिरलं यत्नेन यन्मृग्यते ।
तत्तावद्रचनाऽपि चारुवचना वर्वर्ति कर्ताऽप्यहं
नाटयस्यास्य सखे तदेतदखिलं प्रीत्यै भवेन्निश्चितम् ॥ ४ ॥

नटः — आर्य, किं तर्हीदमन्येनाभिनीयमानं नानन्दयितुं सामाजिकानलम् ।

सूत्रधारः — येन केनापि सहृदयेनाभिनीयमानमानन्दयिष्यति सामाजिकान् । उक्तं हि तेन कविना —

सगुणापि हन्त विगुणा भवति खलास्याद्विचित्रवर्णाऽपि ।
आखुमुखादिव शाटी पदपरिपाटी कवेः काऽपि ॥ ५ ॥

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६. B. The portion from वासेश्वर upto पञ्चाननाः is lost; this lost portion is restored from J.

७. J. समस्तशास्त्रकाननग्रह- ।

entire literature, destroying enemies like hypocrisy etc. constantly meditating upon God, resembling lions in the forests in the form of all the scriptures, elaborately discoursing on the Vedas and performing duties accordingly. It is the play *Svānubhūti*, a composition of Paṇḍita with the celebrated name Ananta, the son of Tryaṁbaka Paṇḍita, one of those (brothers), entertaining thoughts of non-duality due to divine grace and knowing the very essence of Vedānta as a result of profound study.

Actor :— Noble Sir, will the noble audience coming from different directions and very much respected on account of their being the abodes of comprehension of the totality of all arts, be delighted by this ?

Stage-Manager :— The play, in which the non-dual Brahman, the abode of all the bliss and that which is sought after with effort by all those who see excessive evil in mundane existence, is the main subject-matter, the composition of which is replete with beautiful words and (of which) I very much happen to be the author — will certainly give delight, Oh friend, in all these aspects. *4

Actor :— Noble Sir, then will it not give enough delight to the audience when it is staged by others ?

Stage-Manager :— This (play) being staged by whosoever appreciative person will (certainly) give delight to the audience.

The poet has therefore said :— Any arrangement of words (i. e. composition) of a poet, although endowed with merit and full of beautiful words, becomes devoid of merit through the mouth of a wicked person, like a saree which becomes torn (devoid of threads), though full of threads and of varied colours, through the mouth of a mouse. *5

Moreover,

Just as the body of Arjuna became *nirdoṣa* (i. e. devoid of weapons or faults) before (i. e. while fighting with) Paraśurāma, similarly the charming but defective speech of a poet becomes *nirdoṣa* i. e. faultless in the company of the learned. *6

पुण्यस्तम्भाभिधानं नाम नगरम् । तस्मिंश्च भरद्वाजान्वयसम्भवाः शाम्भवाः सदाचाराः समासादितात्मतत्त्वविचारा ब्राह्मणाः समभवन् । तेषु च समस्तवाङ्मयार्थविदो दम्भादिवैरिवृन्दभिदो बालोपण्डितस्यात्मजाः शिव-विश्वनाथ-महादेव-त्र्यम्बक-नीलकण्ठाभिधाना निरन्तरभगवदनुध्यानाः समस्तशास्त्रकाननपञ्चाननाः[६] प्रपञ्चितवेदव्याख्यानाः कृततदर्थानुष्ठानाः समजायन्त । तेषां मध्येऽधिकतरपरिशीलनप्रसादासादितवेदान्तहृदयानां [७]भगवदनुग्रहसञ्जाताद्वैतभावनानां त्र्यम्बकपण्डितानां तनयस्य सुगृहीतनामधेयस्य पण्डितानन्तस्य कृतिः सर्वानन्दजनकं स्वानुभूतिर्नाम नाटकम् ।

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सूत्रधारः— येन केनापि सहृदयेनाभिनीयमानमानन्दयिष्यति सामाजिकान् । उक्तं हि तेन कविना —

सगुणापि हन्त विगुणा भवति खलास्याद्विचित्रवर्णाऽपि ।
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किञ्च —

सदोषमपि निर्दोषं भवत्यग्रे विपश्चितः
रामस्येवार्जुनवपुः सुकवेः सरसं वचः ॥ ६ ॥

नटः (सानन्दम् ।) — तर्ह्यार्य कस्तत्रास्माभिः सम्बोध्य पदारूढः कार्यः ।

सूत्रधारः (विहस्य ।) — न कोऽपि । उक्तं हि तेनैव कविना ।

किं मे प्रार्थनयाऽनया यदि गुणः कश्चित्स्वसूक्तौ भवे-
द्विद्वद्वृन्दमिदं तदा द्रुततरं तेनैव बद्धादरम् ।
नो चेद्दीनदयालुदैन्यवदनैस्तत् श्रोष्यते केवलं
चित्तं सम्मदमातनोति कृतिनः किं तावता स्वान्तरे ॥ ७ ॥

भवतु वा विश्वेश एव सम्बोध्यः ।

नटः — आर्य, कोऽयमुद्दण्डचण्डविकटतुण्डदण्डोद्भटहस्तसमस्तसुरासुरमुनिवरनरकिन्नरविरचितसविनयसेवासमासक्तविरक्तनयनस्तुषारगिरिकल्पकल्पितानल्पभूषाभूषितवृषाधिरूढः करवलयितगूढचरणः सुरसुन्दरीवृन्दामन्दानन्दसंसेव्यमानया सिंहवाहनया बालारुणकिरणतिरस्करणप्रवणाङ्गलतिकया कयाचन नायिकया विराजमानः ।

सूत्रधारः (विहस्य ।) — धिङ् मूर्ख, न जानासि किमेनं निखिलनिगमागमगम्यसामरस्यरहस्यं प्रपञ्चाभिव्यक्तिचिच्छक्तिसहितं सङ्गरहितं जगद्विवर्ताधिष्ठानभूतं भूतपतिसेतन्महाश्मशाननिवासोल्लासशालिनं महादेवं नाम ।

नटः (पुरोऽवलोक्य ।) — आर्य, इत एवायमायाति ।

सूत्रधारः — तर्हीतः किञ्चिदपसृत्यैनमवलोक्य निजनयने सफलजनने करिष्यावः ।

[इति निष्क्रान्तौ ।]

—(प्रस्तावना)—

Actor (*With joy*) :— Then noble Sir, who having been addressed by us, should be installed in the (Supreme) position ?

Stage-Manager (*Smiling*) :— No one. That same poet has said :—

What is the use of this composition ? If there is some merit in my composition, then the host of the learned would immediately have respect due to that ; if not, they would merely listen to it with merciful, pitiable (and) dejected looks. Does the mind of the composer derive inward satisfaction by that (act) ? *7

Let it be. (May that) God of the Universe (Śiva) be addressed by us.

Actor :— Noble Sir, who is this (God) holding in his excellent hand a staff having a large, frightful and terrible point, engrossed in (accepting) humble service rendered by all the Gods, demons, prominent sages, human beings and demigods with eyes devoid of attachment, mounted on a bull bedecked with extensive decorations made similar to the Himālaya, with His feet concealed, being enclosed by the rays, appearing splendid alongwith some mistress, continuously attended upon by a host of divine damsels delightfully riding on a lion, having creeper-like delicate body capable of despising the rays of the newly-risen sun ?

Stage-Manager (*Smiling*) :— Fie upon you, stupid ! Don't you know this great God named Mahādeva, the lord of the beings, essence (of the lores) to be known through all the Vedic and other sacred texts, accompained by Pure Intelligent Power causing mundane manifestation, devoid of attachment, substratum of the false appearance of the world, taking delight in the residence of the great cremation ground ?

Actor (*Looking ahead*) :— Noble Sir, He is coming this way only.

Stage-Manager :— Then, turning aside and having seen Him slightly, we shall make our eyes bearing fruit (of their) creation.

(*Both exit.*)

—(Prologue)—

(ततः प्रविशति कतिपयप्रथमप्रदर्शितेनाध्वना गिरिजाऽनुयातो महादेवः ।)

महादेवः (श्मशानमवलोक्य ।) (प्रकाशम् ।[१०]) — सत्यमात्थ रे महाश्मशानमेतदिति । (प्रकाशम् ।)

पश्यैतद्गिरिजे श्मशानमतुलं चञ्चच्चिताभासुरं
यस्मिन्भूमितले लुठन्ति विवलद्गात्राः पवित्रा जनाः ।
भस्मोद्धूलनबिल्वकोमलदलप्राप्तप्रभूतश्रियो
मद्ध्यानैकनिबद्धमानसतया वृत्त्यन्तरप्रोज्झिताः[११] ॥ ८ ॥

अपि च —

गङ्गोत्तुङ्गतरङ्गरिङ्गदनिलप्रोद्धूतपापव्रजाः
सद्वृद्धोक्तमदीयनाममहिमप्रोल्लासिरोमोद्गमाः ।
यत्र प्राक्तनपुण्यवैभवभरादासन्नमृत्यूत्सवाः
के वा न क्षपयन्ति कालकलनां कल्याणि कामं जनाः ॥ ९ ॥

गिरिजाः — भगवन्निदानीमागताः कतिचिन्निर्गच्छत्प्राणाः प्राणिनस्तदमीषां कर्णे तूर्णं तारकं ब्रह्म समुपदेष्टव्यम् ।

महादेवः — साधु गिरिजे, साधु । (इति तथा करोति ।)

गिरिजाः — सखि विजये, समभिधीयतां दण्डपाणिर्यद्यत्र कोऽपि विमुक्तिकामः समायास्यति, सुखं स समायात्विति ।

(विजया तथा करोति ।)

(ततः प्रविशति दण्डपाणिः ।)

दण्डपाणिः -- सखे विकटतुण्ड, यद्यत्र कोऽपि पण्डितः स्यात्तर्हि तेन सह कमपि संवादं विधास्यामो यावदयं पार्वतीपतिः समुपदिशति तारकं प्राणिनाम् । यतः ।

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८. B. प्रविपत्ति. ९. B. स्मसान-
१०. B. Marginal note : यत्राश्राव्यं हि सर्वस्य स्वगतं तदिहोच्यते ।
११. B. प्रोज्झिताः ।

(Then enters Mahādeva followed by Girijā by the way already shown by some.)

Mahādeva (*Seeing the cremation ground*) (*To himself*) :—

You have rightly said that it is a great cremation ground. (*Aloud*) Girijā, look at this incomparable cemetery resplendant with dangling pyres, on the surface ground of which are rolling the pious (people) with wrinkled limbs, who have attained profuse splendour due to the tender Bilva leaves and besmearing of sacred ashes, (and) those who have given up other thoughts as their minds are engaged in meditating on me (only). *8

Moreover :

Oh Auspicious One, what people would not pass a fraction of time here, where people with hosts of sins purged off by the winds blowing on the lofty waves of the Gaṅgā, (the people) having horripilation due to the joy (on hearing) the greatness of my name proclaimed by old, noble people and celebrating imminent death due to the profuse (wealth of) merits done in the former life ? *9

Girijā :— Lord, some living beings with their vital breaths going out (i. e. those about to die) have come here just now; so swiftly the (*mantra* about) saviour Brahman should be spoken into their ears.

Mahādeva :— Bravo, Girijā, bravo ! (*He does accordingly.*)

Girijā :— Friend Vijayā, tell Daṇḍapāṇi, that whosoever desirous of liberation wishes to come here, may come happily.

(*Vijayā does accordingly.*)

Daṇḍapāṇi :— Friend Vikaṭatuṇḍa, if there is any pundit here, then as long as this husband of Pārvatī (Śiva) imparts the saviour (*mantra*) to the people, we shall hold some dialogue with him. Because :

सङ्ख्यावतैकेन यथा प्रमोदो
भवत्यवश्यं सकलस्य जन्तोः ।
सङ्ख्याविहीनैरपि नान्यलोकै-
स्तथेति तत्सङ्गतिरेव साध्वी ॥ १० ॥

विकटतुण्डः — साधु समभिहितम् ।

(नेपथ्ये ।)

पण्डितः (शिष्यं प्रति ।) — भोः श्रुतशीलसम्पन्न ।

गङ्गेयं शिव एष देशिकपदालम्बी दिशत्यादरा-
त्कर्णे किञ्चिदयं जनोऽपि लभते युक्तिं प्रयासं विना ।
इत्येतन्मम पश्यतोऽपि निखिलं स्वप्नावभासात्मकं
भातीत्येव मतिः सदाऽद्वयतया चिद्वस्तुनः सर्वथा ॥ ११ ॥

दण्डपाणिः (आकाशे कर्णं दत्वा ।) — किं ब्रवीषि रे, " उपदेशोपदेश्योपदेशकत्रिपुटेरसत्कल्पनाम् । तदेतदपि विज्ञानमस्मत्स्वामिप्रसादादेव । " (पुनराकाशे कर्णं दत्वा ।) ननु रे, किं ब्रवीषि " तत्रापि भेदं न पश्यामी " ति । साधु साधु ।

(ततः प्रविशति सशिष्यः पण्डितः ।)

पण्डितः (स्वगतम् ।) — यदेवास्माभिरभिहितं तदेव तु तत्त्वम् । तथापि चिद्विवर्तमेनमपि पश्यामि । (प्रकाशम् ।) अहो रमणीयमिदं महाश्मशानम् । यत्र च तारकोपदेशाय —

चञ्चत्कुण्डलदीप्तिमण्डितवलद्गण्डं चलत्कङ्कणम्
विश्लिष्यद्वसनाञ्चलं द्रुततरं सन्दर्शयत्या जनान् ।
आदावस्य ततोऽस्य सम्प्रति ततोऽप्यन्यस्य सव्येतरे
कर्णे तारकमादिशत्विति शिवो देव्यापि सम्भाष्यते ॥ १२ ॥

Just as all the people certainly derive pleasure through (the company of) only one learned man, not so much through other people devoid of any intelligence, so the company of that (learned man) alone is excellent. *10

Vikaṭatuṇḍa :— Well said !

(*Behind the curtain*)

Paṇḍita (*To his disciple*) :— Dear Śrutaśīlasampanna (i. e. one endowed with knowledge and good character),

This (is) Gaṅgā, this (one) Śiva taking the position of a teacher, lovingly imparts something into the ear (of man) and the man also gets beatitude without much effort. This appears to me illusory like a dream because of the eternal non-dual nature of the Supreme entity. *11

Daṇḍapāṇi (*Turning his ears to the sky, as if hearing something*) :— What are you saying — " There is the false cognition of the trinity of the precept, the object of precept and the preceptor, and the knowledge too arises due to the grace of our master " ? (*Again turning his ears to the sky, as if hearing something*) Indeed what are you speaking — " There too I do not see any difference " ? Well ! Well !

(*Then enters Paṇḍita with his disciple.*)

Paṇḍita (*To himself*) :— Whatever is expounded by us is the truth. I, however, see this false appearance of the Supreme Intelligent Reality. (*Aloud*) Oh ! This is the beautiful, great cemetery ! And here (*lit.* where) to preach the saviour (*mantra*),

Śiva is also asked by the Goddess (Pārvatī) pointing to the people — " May you impart *tāraka* (*mantra*) first to this (man), then to the other and the next " — into (his) right ear, (Pārvatī) with (her) round cheek decorated with the glamour of the shaking earrings, (having) a loose bracelet (and) the border of (her) garment clinging (to her body). *12

किञ्च। जगत्पतेरप्यस्य वाराणसीपतेः स्वर्गङ्गाकवलितजटाजूटस्यापि कारुण्यकल्लोलिनीकवलनमतितरां कौतुकाय। यतः —

हस्तेनैकेन मालामुरसि विलुलितां कल्पितां चारुमुण्डै-
धृत्वाचान्येन देवः शिथिलतरजटाजूटमासन्नमृत्योः।
शम्भुर्भीमातिभीमात्सपदि भवभयादेनमुद्धर्तुकामः
कर्णे सर्वं चिदेवेत्युपदिशति दयासिन्धुरव्याजबन्धुः॥ १३॥

शिष्यः — स्वामिन्, सत्यमेतत्।

पण्डितः — भोः श्रुतशीलसम्पन्न, कथमिहैव दण्डपाणिः। तदेनमुपसृत्य प्रणमामः। (किञ्चिदुपसृत्य।) अये, अयं निजाधिकारव्याकुल इवाभाति। भवतु। दण्डपाणे, नमस्ते।

दण्डपाणिः —- कस्त्वमसि भोः।

पण्डितः — सम्प्रति हरोऽस्मि।

विदूषकः — ही ही भो राअकुलं गदुअ विणिवेदिअव्वं [व्वं] धरस्सं। << ही ही भो राजकुलं गत्वा विनिवेदयितव्यं धार्ष्ट्यम्। >>

पण्डितः — धिङ् मूर्ख, सन्देशहरोऽस्मि।

विदूषकः — अवस्सं तदो ढढ [ढमे] वं धरस्सं। जदो अम्हाणं रण्णो देसं हरेसि। << अवश्यं तदा ढढमेवं धार्ष्ट्यं यतोऽस्माकं राज्ञो देशं हरसि। >>

दण्डपाणिः — कस्य पुनः सन्देशः।

पण्डितः — गौडकुलतिलकस्य महीपतेः।

दण्डपाणिः — जगन्मण्डलाखण्डलकुलतिलकस्येति वाच्यम्।

विदूषकः — ही ही भीः। अहं वि इदो तदो गदुआखण्डलो भविस्सम्। << ही ही भोः। अहमपीतस्ततो गत्वाऽऽखण्डलो भविष्यामि। >>

Moreover, in the case of even the lord of the universe, the lord of Vārāṇasī (Lord Śiva), having the divine Gaṅgā seized in (His) matted, twisted hair, taking the river of sympathy gives rise to a great deal of curiosity, because :—

> God Śaṁbhu, the ocean of compassion and guileless companion, desirous of swiftly delivering him (the dying man) from the great, terrible fear of mudane existence, having held by one hand the garland formed out of beautiful skulls rolling on (his) chest, and by the other (hand) extremely loose mass of matted hair of the man whose death is imminent, preaches into the ear : " Everything is (nothing else but) the Supreme Intelligent Spirit ". *13

Disciple :— Sir, you are right.

Paṇḍita :— Oh, Śrutaśīlasaṁpanna, Daṇḍapāṇi is very much here; so having approached, we bow down to him. (*Approaching slightly*) Oh ! He appears to be quite busy in his own duty. All right, Daṇḍapāṇi, I bow down to you.

Daṇḍapāṇi :— Who are you ?

Paṇḍita :— At present I am Hara.

Vidūṣaka :— Ah ! Having gone to the royal palace this (your) rudeness should be reported.

Paṇḍita — Fie upon you, Oh stupid one ! I am a bearer (*hara*) of a message.

Vidūṣaka :— Certainly in that case, there is thus strong audacity; since you are snatching off a region of our King.

Daṇḍapāṇi :— Whose message, again, is it ?

Paṇḍita :— It is of the King an ornament in the family of Gauḍa.

Daṇḍapāṇi :— It should instead be said : it is of Him who is the ornament of the family of Indra, (ruling) the whole globe of the Earth.

Vidūṣaka :— Ah ! Ah ! I shall also become Indra, (just by) going here and there.

पण्डितः — रसनालम्पटानामियमेव भावना ।

विदूषकः — भोदु । अलंपटं विगहिस्सम् । << भवतु । अलंपटं विग्रहिष्यामि । >>

पण्डितः — शृणु रे ।

अलम्पटस्येह सुसङ्गतौ चे-
त्तवास्ति वाञ्छा तदिह क्षणेन ।
भवेत्सदाऽखण्डरसस्य साध्वी
माध्वीकै[१२]स्तृप्तिरनन्यसाध्या ॥ १४ ॥

दण्डपाणिः — अलमनेन विदूषकेण सह वाक्प्रसंगेन । क्षणमिहैव कचिद्विश्रम्यतां यावदिहोत्क्रममाणप्राणकतिपयप्राणिकर्णे समुपदिशति भगवान् ब्रह्मतारकमधिमणिकर्णि । ततो भवदागमनमावेदयिष्ये भगवते मृडानीपरिवृढाय[१३] ।

पण्डितः — साधु दण्डपाणे, साधु यतः कार्यान्तरचुम्बिनि चेतसि सम्यगप्यभिधीयमानं न तत्पथमारोहति । समारोहति वाऽन्यथाभावम् । (शिष्यं प्रति ।) अवलोक्यतां कोऽयमनेकजनसंवेष्टितः शीतलशिलातलोपविष्ट इति ।

शिष्यः (दृष्ट्वा परावृत्य ।) — स्वामिन्[१४] तालीदलकलरचितातपत्रवंशदण्डधारिभिर्बालातपविडम्बिकाषायवसनैः सहस्राधिकरुद्राक्षमालाभिः कर्पूरकुन्दवृन्दामन्दोज्ज्वलभस्मानुलेपनैश्च राजमानैर्यतिभिर्गृहीतकुशासनैः खड्गपात्रपाणिभिर्दीक्षितपदाभिधेयैश्च संसेव्यमानः समधिकरिङ्गत्तरङ्गगङ्गार्पितदृष्टिर्नारायणायेति वागनुगृहीतलोकसृष्टिर्वेदान्तसिद्धान्तवार्तानिपुणः परिव्राजकाचार्यः ।

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१२. J. माध्वीकता १३. B. परिवृडाय.
१४. B. स्वामीन्

Paṇḍita :— This is the desire of those greedy of (some) pleasure.

Vidūṣaka :— Let it be. I shall fight with one who is not greedy.

Paṇḍita :— Please listen :

If you have the desire for the excellent company of the non-greedy (chaste) people, then right from this moment there would always be the constant (pleasure) flavour as that of the grape-wine (of chaste people) which cannot be acquired from anywhere else. *14

Daṇḍapāṇi :— Enough of arguments with this Vidūṣaka. You May take rest here only for a moment as the God preaches (the *mantra* of) the saviour Brahman into the ear of some men whose vital breaths are about to leave (their bodies) on this Maṇikarṇikā ghāṭ. Then I shall announce your arrival to the God, husband of Mṛḍānī (Pārvatī).

Paṇḍita :— Well, Daṇḍapāṇi, well ! When the mind is busy in some other work, even if (something) is well proclaimed, it does not reach its aim or it assumes some other purport. (*To his disciple*) Behold properly who (that man) is, surrounded by many people and seated on the surface of the cool stone-slab.

Disciple (*Having seen and returned*) :— Master, it is the teacher of the ascetics, well versed in the discourses of the Vedānta-doctrines, the one who has obliged the worldly creation (by dedicating his) speech to Nārāyaṇa, having fixed his gaze on the Gaṅgā full of several falling waves, being attended upon from all sides by ascetics fit to be called by the name Dīkṣita holding in their hand a vessel, seats of Kuśa grass, shining forth with the ointment of the plentiful bright ashes of the hosts of Karpūra and Kunda (trees), holding more than a thousand of rosary beads, wearing red garments, ridiculing the light of the Sun recently risen, holding a bamboo staff and umbrella skilfully prepared from the leaves of the Tālī (trees).

पण्डितः -- तर्ह्येतद्दर्शनेन चक्षुषेः[15] कृतार्थतामासादयावः। (इति सशिष्यस्तत्रागत्य दण्डवत्प्रणम्य समुपविवेश।)

परिव्राजकाचार्य :— कुशलम्।

पण्डितः -- विशेषत इदानीम्।

शिष्यः -- स्वामिन्, कामप्यात्मचर्चां चालयन्तु भवन्तः यया कृतार्था अपि भवत्सङ्गत्या समधिकं सुखमुपलभामहे।

ब्रह्मचारी -- किं स्वामिचर्चां परिहृत्यात्मनश्चर्चां कर्तुमुद्यता यूयम्।

शिष्यः -- अलं वाक्छलेन। आत्मपदसमधिगम्यं विचारयितुकामा वयम्।

ब्रह्मचारी — किं न जानन्ति भवन्तो देशविशेषम्।

पण्डितः (स्वगतम्) — वाचामविषयेऽपि वाक्प्रसङ्गं चालयितुकामः कथं न निरुत्तरो भवेत्। भवतु नाम। (प्रकाशम्।)

न दम्भाल्लोभाद्वा समदहृदयाद्वा विरचिता
चितः काचिद्वार्ता भवति भवनाशाय नियतम्।
विदित्वैवं जन्तुः कृतसुकृतपाकाद्यदि रतिं
दधात्यात्मारामे भवति कृतकृत्यः खलु तदा॥ १५॥

किञ्च —

समग्रं वाग्जालं[16] जगति जनितो जन्तुरतुलं[17]
तनोतु प्रागल्भ्यं प्रथयतु धनं चाजयतु वा।
विना स्वात्मारामोत्कटपरिचितिं नैव लभते
सुखं कारागाराधिकविषमसंसारसदने॥ १६॥

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१५. B. चक्षुपं, १६. B. and J. वाक्जालं,
१७. B. जंतुरकुतुलं.

Paṇḍita :— Then by seeing him, we shall render to our eyes their real rewards. (*Thus coming there with a disciple, prostrating at the (teacher's) feet, he sits down.*)

The Teacher of ascetics :— Are you all right ?

Paṇḍita :— Yes, particularly just now.

Disciple :— Master, may you initiate some discussion regarding the Self so that, although blessed, we shall get more delight in your company.

Brahmacārin (The Teacher of ascetics) :— Having avoided discussion regarding God, have you started discussing yourself ?

Disciple :— Enough of the word-play. We are desirous of deliberating upon something related to the position of the Self.

Brahmacārin (The Teacher of ascetics) :— Don't you know the particular region ?

Paṇḍita (*To himself*) :— How would he, desirous of holding oral arguments about the subject which is beyond speech, be not silenced ? Let it be. (*Aloud*) The talk about the pure Intelligent Spirit held out of hypocrisy, greed or arrogant mind does not invariably bring out the cessation of the worldly life. Having known thus, if a man entertains interest in the divine self as a result of good deeds performed (by him), then indeed he becomes contented. *15

Moreover :

Let a man extend the entire incomparable net-work of speech right from (his) birth in the world, enhance his maturity or even money as well, (but) without close intimacy with his own Self-God, he never attains happiness in the worldly abode (which is) more painful than a prison. *16

अपि च —

वा[१८]ग्जालमन्यत्सकलं विहाय
तं तावदेकामृतसेतुरूपम् ।
जानीहि विद्वन्निति वेदभागो-
ऽप्यलं वदत्यद्भुतजन्मपथ्यम् ॥ १७ ॥

यस्यैवानन्दमात्रामनुसरति जगद्यत्र याति प्रतिष्ठा-
मुत्पत्तिं चापि यस्माद्विलयमपि पुनर्यत्र सर्वं प्रयाति ।
तस्मिन् विज्ञातमात्रे भवति तदखिलं ज्ञातमेवेह सद्यो
[१९]मृत्पिण्डज्ञानमात्रादिव जगति सुखं मृन्मयं सर्वमेव ॥ १८ ॥

अपि च —

नानातीर्थजलावगाहनरतिं यज्ञक्रियासंभृतिं
प्राणायामपरम्परापरिणतिं नासाग्रलक्ष्ये[२०] रतिम् ।
सर्वेषामथ सङ्गमेऽपि विरतिं कुर्वन्तु नैतावता
ब्रह्माद्वैतसुखैकदेशकणिकालाभो भवेन्निश्चितम् ॥ १९ ॥

किन्तु —

सत्सम्प्रदायकलिताखिलशास्त्रतत्त्वः
स्वात्मानुभूतिपरिपूरितचित्तवृत्तिः ।
चेद्देशिको मिलति दैववशात्तदैव
साम्राज्यमद्वयपदस्य लभेत जन्तुः ॥ २० ॥

शिष्यः — आः सर्वेषामयमुपदेशः । स्वामिन्, इदानीमित उत्थाय हरिश्चन्द्रमण्डपमधिष्ठाय परमपदविश्रान्ता अपि मार्गपरिश्रममपनयन्तु तत्रभवन्तो भवन्तः ।

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१८. J. वाक्जाल. १९. B. मृत्पि-.
२०. B. लक्षे.

Moreover,

giving up the other entire network of speech, Oh learned man, get acquainted with that which is in the form of the only immortal bridge : Thus the Vedic portion rightly says, (giving us) wonderful, wholesome (advice) to get rid of mortal birth. *17

Just as through mere knowledge of a lump of clay, it is immediately known that everthing (else) is made up clay, so through the knowledge of that alone everything else becomes at once known : (as) that whose measure of bliss is followed by the world and where it (the world) finds firm support and from which (it gets) birth and wherein everything again gets merged. *18

Moreover :

Let (the seeker) (take) delight in plunging into the waters of different holy places, in performing sacrificial rituals, in developing a series of restraints of vital breaths, in the devotion to the target marked by the tip of nose and in having detachment to the congregation of all (men). Not by all this, however, will the achievement of even a single fraction of a portion of the bliss of non-dual Brahman certainly take place. *19

However,

if a man luckily meets a teacher who has well understood the entire doctrine of the scriptures through sound tradition, whose mental state is endowed with the experience of his self, then only does he get the sovereignty of the position of the non-dual (Brahman). *20

Disciple :— Oh ! This teaching is meant for all !

Sir, now leaving this place (and) going to the Hariścandra-pavilion, may your Honour dispel fatigue (of travelling on) roads, although you are steadfast on the highest position.

गन्धर्वामरयक्षलक्षरमणीवक्षःस्थलक्षालन-
क्षुभ्यद्गाङ्गजलातिसङ्गसुभगैर्मन्दानिलैर्वन्दिता ।
उद्गच्छत्कमनीयकान्तिविभवप्रोद्दामरत्नप्रभा-
स्फूर्जद्दीपशिखामिषार्चितपदद्वन्द्वाश्च तद्दैवतैः ॥ २१ ॥

पण्डितः — शृणु रे ।

एतस्मिन्नविमुक्तनामनि जगच्छायाशिरोदामनि
स्रष्टुः सद्रचनाललामनि चिदानन्दैकताधामनि ।
संसाराम्बुधिसाधुसीमनि वलन्[२२]मुक्त्यङ्गनासामनि
स्फूर्जद्गाङ्गतटातिसङ्गिनि पुरे सर्वत्र विश्रान्तिभूः ॥ २२ ॥

तदलमनेन स्वर्गमार्गसमसोपा[२३]नसरण्यनुसरणेन ।

शिष्यः — क तर्हि स्थितिः ।

पण्डितः — एतस्मिन्मणिकर्णिकापरिसरे निःसङ्गरत्ना[२४]करे
सद्यःसौख्यदसूक्तिसङ्गतलसच्छ्रोत्राः पवित्राशयाः ।
भस्मालेपनभूतिभासुरसुरस्रोतस्विनीसत्पयः-
पानप्राप्तबलाबलारिगणनागन्धोज्झिताः केचन ॥ २३ ॥

वसन्ति साधवस्तेषामेवावलोकनसुखेन कियन्तमपि कालं तत्रैव परिकलयावः । (इत्युत्थातुमिच्छति ।)

शिष्यः — कृत्यं सङ्घटयन्नु कूटघटिते तत्तत्पदानां तथा
भेदं सत्यतया समर्थयितुमप्यत्यन्[२५]तवाचालताम् ।

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२१. B. त्कमनीय.   २२. B. बलं.
२३. B. सोमपान.
२४. B. Marginal note : जातौ जातौ यदुत्कृष्टं तद्रत्नमभिधीयते ।
२५. B. अत्यं च ।

You who are bowed down by the charming, gentle winds, properly mixed with the water of the Gaṅgā being tossed up by the washing of the chests of lakhs of the Gandharva-damsels, Gods and Yakṣas, with (your) two feet appearing like the flames of burning lamps having the lustre of the priceless jewel endowed with plenty of bright light emerging forth and worshipped by the divinities. *21

Paṇḍita :— Please listen :

In this city named Avimukta, a head-gear giving protection to the World, an ornament among the excellent creations of the creator, the only abode of unison of bliss and the Supreme Spirit, perfect boundary of the mundane ocean, gentle song of the lady (in the form) of liberty attracted (towards it), (existing) in the close vicinity of the bank of the Gaṅgā (water) surging up, everywhere there is a place for rest. *22

So enough of this following the steps of the ladder leading to heaven.

Disciple :— Where then (shall we) stay ?

Paṇḍita :— Here in the region of Maṇikarṇikā-ghāṭ the veritable mine of jewel-like ascetics, (there are) some (good people) having pious motives, with their ears lustrous being in the company of excellent speech giving instant bliss, who have totally given up consideration of the enemies (in the form of) weakness or strength achieved on account of drinking the pure water of the Gaṅgā shining with the majestic application of ashes. *23

The noble people stay here. We shall spend some time there only for the joy of seeing them. (*Thus he wishes to get up.*)

Disciple :— Somebody along with (his) disciple is coming this way with the object of joining those several words in the false object to justify the difference as real, revealing much boast-

कुर्वन् कोऽपि सशिष्य एष इत एवायाति तर्कं स्तुवन्
लोके गौतमनिर्मितं स्वधिषणाप्रागल्भ्यमादर्शयन् ॥ २४ ॥

तदधुनैनमवलोक्य गच्छत गुरुचरणाः सदर्थदान्तसमर्थनप्रवणाः ।

पण्डितः (स्वगतम्) —

तत्तत्साधुसुभाषितामृतसरस्संपत्तिसंपूरिते
स्फूर्जद्ब्रह्ममहीरुहाद्भुततरच्छायासमालिङ्गिते ।
स्वात्मारामपरस्य सर्वजगतोऽभावादसत्येतरा-
दद्वैते पथि गच्छतामपि सतामायान्ति विघ्नाः क्वचित् ॥ २५ ॥

किमेभिर्वापरन्तुकिमस्माकं भेदखण्डनं नोपहासाय समासादितात्म-
तत्त्वेषु । यतः

यत्रास्त्येव कदापि किञ्चिदपि वा तत्खण्डनं मण्डनं
किं स्यादम्बरपुष्पमण्डिततनोर्वन्ध्याङ्गजस्येव नः ।
किं वान्तःसततं प्रपञ्चरचनामायेति सञ्जानतां
संसारव्यवहारतोऽपि न भवेत्किञ्चिद्विहास्यास्पदम् ॥ २६ ॥

(प्रकाशम्) भोः शिष्य ।

कर्तृत्वमीश्वरगतं यदि तार्किकाणां
जीवेश्वरात्मसुभिदा जगतश्च सत्त्वम् ।
[२६]मिथ्यैतदित्यनुलवं हृदि चेन्मतिः स्या-
न्मुक्तिस्तदा भवति तेष्वपि दत्तदृष्टिः ॥ २७ ॥

याथार्थ्यं जगतस्तथा यदि भिदा जीवेषु साङ्ख्ये न चे-
द्योगे द्वन्द्वमिदं तु जीवशिवयोर्भेदोऽपि तथ्यो यदा ।

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२६. B. मिथै-.

ing, praising the science of logic put forth by Gautama (and) showing off maturity of his own intelligence to the world. *24

So having met him now, may the revered teacher, well versed in propounding the excellent meaning of Vedānta, depart.

Paṇḍita (*To himself*) :— Obstacles seldom come in the path of the noble people treading the non-dual path endowed with the wonderful shadow of the lustrous Brahman-tree, (and) replete with the wealth of the nectar-like lake of those different excellent perfect words, the entire world being devoted to the self-God and that which is other than the truth (Brahman) being non-existent. *25

What is the use of these (words) ? But is not our refutation of difference ridiculous when we have already attained (knowledge of) the entity called Ātman ? For is there any refutation or justification ever (possible) in the case of us, constantly knowing within that the creation of mundane existence as false like the son of a barren woman with his body decorated with a flower from the sky (i. e. an imaginary flower), there may not be anything ridiculous even in mundane dealings. *26

(*Loudly*) Oh Disciple !

If those believing in the science of reasoning have every minute the understanding in the mind that the doership belongs to God, there being a clear difference between Individual Self and God, and the existence of the World (is) false, then they also will be liberated (*lit.* liberation will look at them). *27

If there (is no) (understanding of) the reality of the world and of the difference among the individual elves in the Sāṁkhya school, and likewise in the system of Yoga, this duality of Jīva-Śiva and the difference between the

न स्याद्धन्त तदा तयोरपि सुखं स्यात् सम्मतिः सर्वथा
वेदान्तैरथबाल्यबुद्धिषु परं साफल्यमेवानयोः ॥ २८ ॥

(तत प्रविशति सशिष्यस्तार्किकः ।)

तार्किकः (स्वगतम् ।) — कोऽप्ययमतिगम्भीराकृतिः समस्तवाङ्मयगतिरिवालक्ष्यते तदेनं किञ्चिदुपक्षिप्य परीक्षयिष्ये । (प्रकाशम् ।)

के यूयं कुत आगताः क्व च पुनर्गन्तुं समीहा तथा
शास्त्रे कास्तितरां परा परिचितिर्नामापि किं श्रीमताम् ।
सर्वं श्रोतुमिदं समुत्सुकमना यस्मादहं तत्त्वत-
स्तस्मान्मे कथयन्तु सन्तु भवतामस्मद्विधैः प्रीतयः ॥ २९ ॥

पण्डितः (स्वगतम्) — दुर्दुरूढ इवायमाभाति तदेतस्मिन्नोचितः सुहृद्भावावलम्बनविचारः । (प्रकाशम् ।)

न मे वस्तुस्थित्या किमपि गमनाद्यस्ति नियतं
समस्तं वा भ्रातस्तदपि तव किं तत्कथनतः ।
शृणुष्वेकं तावद्विमलतरवेदान्त[२७]विषये
दृढा बुद्धिर्द्वन्द्वोद्धतविमतनाशाय सततम् ॥ ३० ॥

तार्किकः (स्वगतम्) — कथमनेनाविष्कृत एव द्वैतमतखण्डनाभिमानः । तदहं परमतेन स्वमतेन वाऽऽदावद्वैतसाधनाद्याक्षेपेणामुं[२८] परिभवास्पदं करोमि । (प्रकाशम् ।)

अद्वैते तव किं प्रमाणमथचेद्वेदान्तभागो महा-
नित्येतद्वदसि प्रगल्भत[व]दयं[२९] सिद्धार्थकत्वात्कथम् ।
प्रामाण्यं लभतां कथं च भवतो द्वैतं विनाऽद्वैतता-
वादः संगतिमेति चेति निपुणं चित्ते चिरं चिन्तया ॥ ३१ ॥

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२७. B वेदा-. २८. B. मु-.
२९. B. and J तदयं.

two being real, then alas ! they would not get any delight, but having immature intellect they will have great achievement if they form agreement with the Vedānta (doctrine). *28

(*Then enters Tārkika along with his disciple.*)

Tārkika (*To himself*) :— Here is someone with a very impressive personality and (he) appears to have knowledge of the entire literature. So by asking him something I shall test him. (*Loudly*) Who are you ? Where do you come from and where do you wish to go ? In which scripture are you better versed and what is Your Honour's name ? Sincerely I am (in my mind) really anxious to know everything in reality. Please tell me. May Your Honour have regard for people like us. *29

Paṇḍita (*To himself*) :— He appears to be very arrogant, so the thought of striking friendship with him is not proper. (*Loudly*) In reality there is invariably nothing like going etc. in my case. Or, what is the use brother, telling you everything ? Please listen, however, to one thing namely (I have) a firm, constant conviction in the more sacred topic of Vedānta in order to constantly refute the insolent, inconsistent (theory of) duality. *30

Tārkika (*To himself*) :— Oh ! He has boasted of refuting the theory of duality, so now by (referring to) others' views or my own views, at first by objecting to the means of non-duality, I shall make him the object of defeat. (*Loudly*)

What is the authority (to prove the theory of) your non-duality ? If it is said, it is the great part of Vedānta, how will you prove it boldly to have approved meaning ? Moreover, how would your theory of non-duality get authority without (resorting) to duality, and how would it arrive at the synthesis ? Thus you think over carefully in your mind for a long time. *31

पण्डितः (स्वगतम्) —

येनात्मनः सर्वमिदं विभक्तं
ज्ञातं भवेत्सर्वमिदं तु तस्य ।
पराभवाय प्रभवेदवश्यं
मृत्योः स मृत्युं समुपैति सद्यः ॥ ३२ ॥

यो वान्तरं किञ्चिदपीह कुर्या-
द्द्वयं हि तस्येति भिदा विनिन्दनम् ।
विधाय चास्यैव यदात्मभाव-
स्तदा न कश्चित्खलु शोकलेशः[३०] ॥ ३३ ॥

इत्यादिनाऽद्वैतरहस्यसंस्तवं
कृत्वाऽभ्यधात्सर्वहिताय वेदः ।
पश्चात्पुरस्तादथ चोत्तरेण
ब्रह्मैव तद्दक्षिणतो विभाति ॥ ३४ ॥

इति यद्यपि सुदृढोऽद्वैतसाधको वैदिकमार्गस्तथाप्ययमेतस्मिन्न-वैदिकप्राये प्रकाशयितुमयुक्तः । भवतु । वेदान्तभागप्रामाण्यसाधनोत्तरं प्रकारान्तरेणैवाद्वैतं साधयामः । (प्रकाशम् ।)

प्रवृत्त्यभावाच्च निवृत्त्यभावा-
त्फलं न सिद्धार्थगिरामितीरितम् ।
कण्ठस्थिता ज्ञानमणिप्रबोधना
फलानुभूत्या गलहस्तितं न किम् ॥ ३५ ॥

विस्मृतस्वहृदयस्थभूषणो-
द्भासकच्छ्लै[३१] इवेह किं फलम् ।
किन्तु सर्वसुखमौलिरूपता-
भाजनं जयति चिन्मयाद्वयम् ॥ ३६ ॥

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३०. B. लेपः० ३१. B. स्थल.

Paṇḍita (*To himself*) :— One who understands all this (universe) as different from the self, to him all this will result in his defeat (or downfall); such a one certainly moves from death to death instantaneously. *32

One who would see even a slight difference, there is fear for him; hence, having pointed out condemnation of differentiation (then it is said that) when the fact of (everything being) the Self (is) understood, there is indeed not even the slightest sorrow. *33

The Veda has proclaimed the well-being of everybody after commending the secret of the non-dual (Brahman) by such (statements) — the Brahman shines behind, infront, in the North as well as in the South. *34

Thus although the Vedic path is firmly a means of non-duality, it is not proper to reveal it to this (man), (knowing) almost nothing about the Vedic path. Let it be. After having stated the Vedānta-portion as the means of authority, we shall justify (the theory of) non-duality in some other way. (*Loudly*)

It is said in the Vedas (i. e. the texts having accomplished words) that either through the absence of activity or absence of inactivity, there is no reward. Is not the realization due to the jewel of knowledge (merely) staying on the lips (*lit.* in the throat) and undergone the strangling of the throat, when there is an (actual) experience of the fruit (of liberation) ? *35

What is the gain for one who has ignored (*lit.* forgotten) in his own heart (self), like the false deception giving a glitter to ornaments ? On the contrary, the non-duality in the form of the pure Intelligence, the receptacle of all the supreme bliss (i. e. Brahman), triumphs. *36

किञ्च —

न कार्यपरता शब्दे प्रमाणत्वप्रसाधिका ।
चैत्यवन्दनवाक्येऽपि तत्प्रसङ्गनभीतितः ॥ ३७ ॥

अबाधितानधिगतप्रयोजनवदर्थकः ।
शब्दः प्रमाणमित्येव वक्तुं युक्तं विपश्चिताम् ॥ ३८ ॥

निषेध्ये ज्ञाते सत्ययमुदयमासादयति य-
न्निषेधस्तेनासौ कलयति न तत्सत्त्वमथवा ।
निषेध्ये [३२]मिथ्यात्वे कलितमपि सत्त्वं यदि भवे-
त्तदा किं नश्छिन्नं कथय सततं द्वैतरसिक ॥ ३९ ॥

कश्चिद्वेदोऽथ भेदं यदि वदति तथाप्यस्य साधो समर्थः
सत्यत्वं नैव वक्तुं कथमपि स भवेदेष ते निश्चयोऽस्तु ।
आर्तं ब्रह्मातिरिक्तं निखिलमिति यतः प्राह वेदान्तवाक्यं
द्वैतं मिथ्येति तस्मादवधृतमिति भो नास्ति दोषावकाशः ॥४०॥

तार्किकः — भेदस्ते यदि सम्मतो न च तदा स्वर्गार्थिनां निर्भयं
स्यादेवेह कलिं[लं]जभक्षणमतिर्गोपूजने रासभः ।
पूज्येतापि सुरानिषेधविषयः क्षीरं भवेत्तत्त्वत-
स्तस्माद्वैदिकलोकविप्लवकरं पाण्डित्यमेतत्तव ॥ ४१ ॥

पण्डितः — अध्यस्तेषु परस्परं न हि ममाभेदः सखे सम्मतः
किंत्वेतैर्यदधिष्ठितं न च ततो ह्येते भिदाभागिनः ।
इत्येतस्य च तत्त्वमीदृशमहो नास्त्येव विश्वं कदा-
ऽप्येकं किञ्चिदचिन्त्यरूपकलनं सर्वत्र सच्चिन्महः ॥ ४२ ॥

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३२. B. मिथ्यात्वा.

Moreover :

In the case of a word, its authority does not accomplish any effect on account of the fear of its getting united with the sentence of adoration to the individual soul. *37

It is proper for the learned to say that the word aiming at the (supreme) object (i. e. the Brahman) which is neither sublated nor attained (so far) is the (only) authority. *38

This one comes into existence, when that which is to be denied is known. So this negation does not comprehend its existence, that which is to be denied being false, even though the existence (of the object) is known, what have we constantly lost, tell, oh you, who are interested in duality ? *39

Moreover, although some (portion of) the Veda talks of difference, still oh you noble one, know it certainly that it somehow fails to justify its reality, since the statement of Vedānta has declared that everything apart from Brahman is false and duality is unreal. Therefore, it is settled and there is no scope for (any) objection. *40

Tārkika :— If difference is not approved by you, then in the case of those desiring to attain heaven, there would be a wish for eating a mat, a donkey would be worshipped instead of a cow, and milk, (but not) wine, would be practically the object of prohibition. Therefore this your erudition is nothing but creating confusion in the Vedic and worldly (field). *41

Paṇḍita :— The mutual non-difference among those which are mutually superimposed is not approved by me, but (I mean to say that) friend, these (objects) by which this (Brahman) is superimposed are not different from that. This is the truth. There is (in fact) no (existence of the) Universe. Everywhere there is one indescribable real conscious light (Brahman), the form of which cannot be comprehended (by us). *42

तार्किकः — द्वैतं येन तवागमेन निखिलं दूरं समुत्सार्यते
तज्जन्यप्रमितौ गतं विषयतां तत्ते न तथ्यं कथम्।

पण्डितः — हिंसायाः प्रतिषेधकेऽपि निगमे हिंसापि तादृग् यत-
स्तस्मात्साभिमता तवेति परमं पाण्डित्यमन्यादृशम् ॥ ४३ ॥

तार्किकः — यत्तेऽद्वैतमिदं प्रसिध्यति यतो वेदान्तवाक्यात्सखे
वाक्ये तत्र किमस्ति नास्ति किमुवा सत्यत्वमन्ते[३३] शृणु।
तस्मात्तावदसत्यरूपकलितात्सत्याप्तिः कथं
पूर्वस्मिन्निति भावयाद्वयकथासंरक्षणं दुष्करम् ॥ ४४ ॥

पण्डितः — अत्रापि सद्विबुध किं परिभावनीयं
साधारणैरपि जनैर्विदितं न चैतत्।
स्वप्नानुभूतरमणीपरिरम्भयोगात्
सत्योऽनुभूयत इहान्तिमधातुपातः ॥ ४५ ॥

वर्णारोपितह्रस्वतादिविभवाच्छैलद्विपादेर्यथा
सत्यस्य स्फुरणं नगादिषु पदेष्वेवं कुतर्काकुल।
वेदान्तादपि चित्स्वरूपपरमानन्दाद्वयस्यात्मन-
स्तथ्यस्य प्रतिभानमेतदपि ते प्रत्युत्तरं तिष्ठति ॥ ४६ ॥

तार्किकः — हन्तैवं मृगतृष्णिकाम्भसि सुखं स्नानातिपानादिना
तृट्शान्तिं तव यातु जातु भवतः सत्याम्भसा सङ्गमः।

पण्डितः — मा भूत्तथ्यमिदं सखे श्रुतिशतैर्निःसङ्गमेवाद्वयं
ब्रह्मानन्दमयं स्वरूपमिह मे व्याख्यातमेवागमैः ॥ ४७ ॥

अथवाऽलमनेनानधिकारिणं त्वां प्रति कथनेन। प्रकृतं तावदवधारयतु भवान्।

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३३. J. अंत्ये.

Tārkika :— If the entire duality is set aside, by your scripture, then how is that knowledge originated by that (and), becoming the object, not (accepted) as truth by you?

Paṇḍita :— Though scripture prohibits violence, still that type of violence is approved by you, and so your erudition is strange. *43

Tārkika :— Finally listen, (and tell me) whether that previous sentence of Vedānta due to which this non-duality is ascertained there is truth or not, and think over (the fact) viz. can there be achievment of the real non-duality from that which is accepted as untrue? Thus maintaining the talk of non-duality is difficult. *44

Paṇḍita :— In this case also, learned one, what is there to be thought of? Is it not known even by the ordinary people that due to the close embrace of a woman experienced in dream there follows a real ejaculation of semen (as) experienced (by all men) in this world? *45

Just as by adding a short vowel etc. to the letters of the words *naga* etc. there is real understanding of a mountain (or) an elephant, similarly, Oh you making illogical conjectures! even through Vedānta there is illumination of reality — the non-dual Ātman being the highest bliss of the conscious nature — this is the reply to you. *46

Tārkika :— Alas! May you have easily the quenching of thirst by bathing in or drinking the waters of the mirage (and) that which take place with real water.

Paṇḍita :— This cannot be the truth, friend, since hundreds of Śrutis (sacred texts) have declared to me the non-attached non-dual Brahman of the nature of pure bliss. *47

यच्च जह्नुतनयादितोयजं
मज्जनप्रभृति तस्य साधकम् ।
नेह किञ्चिदपि किञ्च कारणे
कार्यसत्त्वमपि नास्ति निश्चितम् ॥ ४८ ॥

अथवा —

यादृशं जलमिदं खलु तादृक्
स्नानपानमपि किन्न जायते
किं[३४] त्वयेदमपि न श्रुतं सखे
दक्षयक्षसदृशो बलिर्मतः[३५] ॥ ४९ ॥

यद्वाऽद्वैतविबोधकेऽपि निगमे संसारसाधारणे
सत्यत्वे सति काचिदप्यपचितिर्नैवाद्वयस्वीकृतौ ।
अद्वैते परमार्थतोऽस्ति निखिलात्सत्यात्मकत्वं यत-
स्तस्मात्तावदिदं तवैव रुचिरं कल्पद्वयोद्भावनम् ॥ ५० ॥

तार्किकः — न मुक्तिसाधनं तावदद्वैतज्ञानमिष्यते ।
किन्तु देहादिभिन्नात्मविज्ञानं बन्धकं[३६] यतः ॥ ५१ ॥
देहाद्यभेदकलितमात्मज्ञानं हि दृश्यते ।
प्रमाणमत्र तद्गार्गीब्राह्मणादिति भावय ॥ ५२ ॥
अस्थूलादिपदैस्तावत्स्थूलादेर्भेद एव हि
नञर्थः प्रोच्यते ब्रह्मण्यतो भेदो मतो मम ॥ ५३ ॥

किञ्च —

द्वे ब्रह्मणी वेदितव्ये परं चापरमेव च ।
इत्यादितोऽपि किं द्वैतं न सिध्यति महामते ॥ ५४ ॥

पण्डितः — एकविज्ञानतः सर्वविज्ञानप्रतिपादिका ।
आत्मा द्रष्टव्य इत्याद्या आत्मा ज्ञातव्य इत्यपि ॥ ५५ ॥

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३४. B. कि-. ३५. B. र्म्मः. ३६. B. बंधकं.

Or, enough of this explanation to you who are not qualified for this. May you understand the matter in hand.

Since plunging etc. can be achieved in the waters of the Gaṅgā, moreover there is certainly no existence of any effect in the cause. *48

Does not the bathing or drinking take place according to the (quality) of water ? Friend, have you not even heard this viz. the offering is made befitting Dakṣa's sacrifice ? *49

Although in the case of the sacred scripture commonly (known to) the mortal World (and) illuminating the non-dual (Reality), there might be some inhibition, (there) never be (any) in accepting the non-dual (Reality) since there is true nature from the highest point of view in the non-dual (Reality) comprehensively. Therefore this way of dual talk adorns you alone. *50

Tārkika :— The knowledge of the non-dual (Reality) is not desired to be the means of liberation, since the proper knowledge of the self as different from the body is binding. *51

The knowledge of the Self is seen to be accepted as non-different from the body etc. In this case you know that the authority is in that Gārgī-Brāhmaṇa. *52

There is indeed a difference of the subtle objects from the gross (ones), the negative meaning is stated in the case of Brahman and so for me the difference (exists). *53

Moreover :

Oh you learned one, is not the duality justified through such (statements), viz. two (types of) Brahman should be known, higher as well as lower ? *54

Paṇḍita :— (The Śruti) such as " The Ātman should be seen as well as it should be known " propounds knowledge of everything through the knowledge of the one. *55

मृत्युमत्येति विज्ञाय तमेवेत्यर्थिका तथा ।
श्रुतिराह स्फुटं यस्मादात्मज्ञानस्य हेतुताम् ॥ ५६ ॥

मोक्षे तच्च मतं ब्रह्माभेदरूपमुपक्रमात् ।
उपसंहारतस्तस्मात्तात्पर्यं तत्र तच्छ्रुतेः ॥ ५७ ॥

अस्थूलादिपदानां तु तत्स्वरूपार्थता मता ।
अर्थान्तरपरत्वे तु वाक्यभेदः कथं न ते ॥ ५८ ॥

वस्तुतः अनतिप्रसक्ताधिकरणस्वरूपत एव प्रतीत्युपपत्तावन्योन्याभावरूपभेदोऽङ्गीकर्तुं नोचितः । घटान्योन्याभावे घटो नास्तीतिवदाधाराधेयभावोऽप्युपपद्यते ।

किञ्च —

संसर्गाभावभिन्नोऽसौ नास्ति युक्तेरभावतः ।
तादात्म्यमथ संसर्गो यत्र च प्रतियोगिताम् ।
गाहते तदिमौ ज्ञेयौ क्रमादिति न युक्तिभाक् ॥ ५९ ॥

प्रतीतिद्वितये तावद्घट एव विभासते ।
प्रतियोगितया किञ्च तादात्म्यप्रतियोगिके ॥ ६० ॥

अत्यन्ताभाव एवाथ संसर्गप्रतियोगिके ।
भेदे चातिप्रसङ्गः स्यात्तत्र चेत्तद्द्वयं मतम्[३७] ।
प्रतियोगीति किं तावदवस्था [हि]* मता न ते[३८] ॥ ६१ ॥

धर्मनित्यविरहेण लाघवा-
द्धर्मिभेदधिषणासमर्थनम् ।
युक्तियुक्तमपि चित्तपद्धतौ
नाधिरोहति विमूढे[३९] ते कुतः ॥ ६२ ॥

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३७. J. स्यादिति चिन्तय तार्किक. * Addition needed.
३८. J. omits the line. ३९. B. विमूठ.

Similarly that Śruti (which says) " by properly knowing that he goes beyond death " clearly declares the knowledge of the self as the cause. *56

From the beginning to the conclusion that doctrine of the non-dual Brahman (holds good) in (achieving) liberation. That is the gist of the Śruti. *57

In the case of gross objects the meaning of that very nature is meant, but if (there be) some other meaning, would you not (resort) to the breaking of a sentence ? *58

In fact it is not proper to accept the difference of the nature of mutual absence of knowledge and reasoning due to the pithy nature of the topic. In the case of mutual absence of jar (as it is said) " The jar is not there ", similarly, the relationship of the substratum and the object is justified. Moreover,

due to the absence of reasoning, this one different from relative non-existence does not exist, and, wherein identity and proximity stand as counterparts of each other, it is not logical that they can be known in (such) a sequence ! *59

Moreover :

In the case of the dual understanding opposing identity, a jar alone appears as a counterpart. *60

In that case if the duality is accepted, there would be impertinence in the case of the difference of absolute negation-counterpart of proximity. Do you not accept a condition called counterpart ? *61

Oh stupid one, why is the logical justification of the different cognition of an object due to the absence of facility of (expressing) eternal property not understood by you ? (*lit.* not entered upon your mental course ?) *62

ब्रह्मैक्याज्ञानमेवेह संसारभ्रमकारणम् ।
'न तं वेदाथ', 'य इमे' इत्यादिकैर्या:[40] श्रुतेस्तथा ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ ६३ ॥

इत्यादिस्मृतितः किञ्च मम देह इति ध्रुवम् ।
देहाभिन्नात्मविज्ञानेऽप्यस्ति संसृतिरातता ॥ ६४ ॥

यथा स्तम्भः पिशाचोऽसौ नेतिधीस्तद्वदेव हि ।
नाहं सर्वमिति ज्ञानं सर्वस्यास्ति ततस्तु किम् ॥ ६५ ॥

यदि भिन्नात्मविज्ञाने वैजात्यं मन्यसे तदा ।
भेदभेदकवाक्यानां का गतिस्त्वन्मते भवेत् ॥ ६६ ॥

'द्वे ब्रह्मणी' अत्र तु भेदबोधे
पदं समर्थं न च किञ्चिदस्ति ।
द्वित्वेन भेदानुमितिस्तु तत्त्व-
मस्यादिवाक्यात्खलु बाधितैव ॥ ६७ ॥

विम्बानुबिम्बद्वयभेदतोऽपि
द्वित्वोपपत्तिर्घटतेऽथवाऽत्र ।
शब्दस्वरूपं परमार्थबोध-
प्रदं तदेवाभिहितं हिताय ॥ ६८ ॥

किञ्च ।

अप्राप्ते खलु शास्त्रमर्थवदिति न्यायेन कुत्रापि चे-
द्भेदस्य प्रतिपादनं तदपि भोस्तस्यानुवादेन तु ।
अद्वैतप्रतिपत्तिमेव जनयत्यत्यन्ततात्पर्यतः[41]
सर्वापूर्वतयेति[42] चेतसि चिरं सञ्चिन्तनीयं त्वया ॥ ६९ ॥

४०. J. कायाः-. ४१. B. -र्य्य-.
४२. B. सर्व्वापूर्व्व.

The case of delusion in the world (is) ignorance of the identification with the Brahman alone on accont of the Śruti like " And if he does dot know that, " Those who " etc. Knowledge is enveloped by ignorance, and so the people are deluded. *63

On account of such Smṛti and, moreover, through a definite understanding of the self as being non-different from the body when one thinks as (*iti*) " my body ", there occurs an extension of mundane existence. *64

Just like the cognition " This is a beam and not a ghost ", similarly even though everybody has the knowledge " I am not everything ", what (is the use) of that ? *65

If you think of difference in the knowledge of different soul what would be the position of the statements (expressing) difference and the agent causing difference, according to your view ? *66

In the Śruti : " Two Brahmans ", there is no single word capable of conveying difference and the cognition of difference due to the duality is indeed rejected by a statement like " Thou art that ". *67

Or here, (in this case) the cognition of duality is justified due to the difference in the two viz. the disc (of the sun etc.) and its reflection. The nature of the word is to express knowledge of the Supreme Reality and the same has been declared for (our) well-being. *68

Moreover :

You should know it for certain in (your) mind that if there is no exposition of duality anywhere (in the Śruti) according to the maxim " The scripture indeed is full of meaning when (the contrary one) is not found ", still however, on the basis of its reference, (the Śruti) gives rise to the comprehension of non-duality alone on account of its perfect purport and totally new injunction. *69

तार्किकः — अस्त्वेतत् ।

[४३] किंत्वेतत्परिभाव्यतां जगति यन्मिथ्यात्वमङ्गीकृतं
तस्मिंस्तद्यदि मन्यसे जगति तत्सत्यत्वमेवागतम् ।
यद्येवं मनुषे न तत्र तदिति स्पष्टं तदा सत्यता
तस्मिन्नित्थमनर्थ एव भवतोऽद्वैतवादादिति ॥ ७० ॥

पण्डितः — अनवबोधनिबन्धनमेतत् । यतः —

यत्रैकत्र विरुद्धयोर्यदि भवेदेकानवच्छेद्ययो-
रेकस्य प्रतिषिद्धताऽपरविधिः स्याद्धर्मयोस्तत्र तु ।
शुक्तौ वा न तथेह दन्तिनि यथा मिथ्यात्वमन्यादृशं
सत्यत्वञ्च विवेचितं सुमतिना वेदान्तसिद्धान्तिना ॥ ७१ ॥

किञ्चैकं शृणु वास्तवोत्तरमिदं संसारतत्कूटता-
द्वन्द्वं ब्रह्मधियैककालमखिलं बाध्यं भवत्येकया ।
तस्मात्क्वास्ति सखे प्रपञ्चरचनासत्यत्वमित्याप्ततो
ज्ञात्वा क्वापि कदापि किञ्चिदपि वा वाच्यं त्वया नेदृशम् ॥ ७२ ॥

एतस्मादपि वा सखेऽधिकतरं वाच्यं त्वया सर्वथा
येनाद्वैतकथा जगत्पतिदृढन्यासा भवेन्निश्चितम् ।
किंत्वेकं कथयामि ते हितधिया नैवं विभाव्यं हृदा-
ऽभव्यं किञ्चिदपि प्रभूतविकटक्लेशप्रदं तद्यतः ॥ ७३ ॥

तार्किकः (सहसोत्थाय दण्डवत्प्रणम्य ।) — स्वामिन् , कथमद्वैतलाभो भवेत् ।

पण्डितः — दुस्तर्के विरतिश्चिरं श्रुतिशिरोभागे दृढा सन्मतिः
संसारेऽप्यरतिर्गुरावभिरतिः प्रीतिः सतां सङ्गमे ।

४३. B. कि-. ४४. B. ता-.

Tārkika :— Let it be.......

But this (point) must be properly taken into considera-tion, viz. since the false nature of the world is accepted, now if you think that in that world that (Brahman) (exists) then the true nature (of the world) follows, and if you think that it is not there then (also) its true nature is evident. Thus (both ways), there (follows) the worth-lessness according to your doctrine of non-duality. *70

Paṇḍita :— This is based on the lack of knowledge. Because :

In the case of the two mutually opposite (and) undefined objects (there is) the denial of assertion of the attributes and the true or false nature of a conch-shell (and) of the elephant has been differently explained by the well-talented (master) (knowing) the doctrine of Vedānta. *71

Moreover, listen to this real conclusion : The entire dua-lity of worldly life and its false nature gets rejected, the moment (there is) knowledge of the Brahman alone. There-fore, O friend, having known from a trustworthy person, " where (is) the true nature of the worldly design ? " such (statement), should never be uttered anywhere or even slightly. *72

Friend, more than this may be spoken by you in every (possible) manner so that the talk of non-duality firmly based on the lord of the world may be ascertained, but out of a desire (for your) well-being, I shall tell you (one) point, namely anything (which is) ignoble whould not be thought of by the mind since it causes a great deal of horrible distress. *73

Tārkika (*Getting up suddenly, and prostrating on the ground*) :— Sir, How can one achieve the non-dual (Brahman) ?

Paṇḍita :— To him who has a dislike for fallacious reasoning, firm conviction in the ultimate portion of Śruti (Vedānta), in-difference to worldly life, devotion to the teacher and delight

स्याच्चेत्तसि वेतसोऽप्यतिनतिः[४५] शम्भोः पदाम्भोरुहे
भक्तिर्व्यक्तिरवश्यमेव परमाद्वैतस्य जन्तोर्भवेत् ॥ ७४ ॥

तार्किकः — स्वामिन्, स्वपदारविन्दामोदसुरभितानेकदेशविशेषैः कोऽप्यस्मिन्समयेऽद्वैतानन्दतुन्दिलहृदयः समवलोकितः।

पण्डितः — सन्त्येवास्मिन्नपि समये समधिगतात्मतत्त्वाः केऽपि।

तार्किकः — कमप्येकं कथयन्तु तत्रभवन्तो भवन्तः।

पण्डितः — तर्हि शृणोतु भवान्। अस्ति किल निखिलतीर्थाद्यतीर्थसविधावनीकृतराजधानी सविलासवासी, कामाद्यरिनिकरसाहसी, दीनान्धपङ्गुकरुणावरुणालयः, कृतार्थिसार्थकदर्थनाविलयः, सकलगौडकुलावतंसः, समस्तविद्वन्मानसराजहंसः, समधिकमहाराजपदभाक् श्रीशिवराममहीमहेन्द्रः।

कूटस्थारुचिसम्मतिः स्वजनताचित्तैकतारञ्जनं
नानात्माभिरतिः सदैव परमाद्वैतस्पृहा काचन।
दृष्ट्वैतत्खलु यत्र गौडतिलके किं तार्किकोऽयं भवे-
द्यद्वाऽद्वैतधुरन्धरोऽयमिति मे दोलायितं मानसम् ॥ ७५ ॥

यस्य च —

न मिथ्यावादो वा न च विगुणचर्चास्वभिरति-
र्न[४६] चावाच्यं किञ्चिद्वचसि न मनाक् मायिनि मतिः।
तथाऽप्येतच्चित्रं स खलु शिवरामाभिधविभुः
स्फुरद्वेदान्तार्थाकलनविमलस्वान्ततिलकः ॥ ७६ ॥

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४५. B. वेतसातिविनतिः,

४६. B. न,

in the company of the noble people, mental humility more than that of the reed (plant), (and) dedication to the lotus feet of (Lord) Śiva, (to him) the highest non-dual (Brahman) definitely reveals (itself). *74

Tārkika :— Sir, presently have you seen some (person) with his mind replete with the bliss of non-dual (Brahman) and one who has spread fragrance to many regions by the perfume of his own lotus-feet ?

Paṇḍita :— At present also there are some (persons) who have attained the reality of the self.

Tārkika :— May the revered Sir, tell us about at least one (such person).

Paṇḍita :— Then please listen : There is indeed Śrī-Śivarāma, the Emperor on earth who is entitled to a position greater than that of a great king, a royal swan in the mind of all the learned (people), an embellishment to the whole Gauḍa family, one who has brought about an end to the distress of the innumerable needy people, an ocean of compassion for the disheartened, the blind and the lame, boldly fighting with the hosts of foes such as lust etc., living gracefully, and one who has made (his) capital on the spot near the holy place — the foremost among all the holy places.

True knowledge, in the form of dislike relating to (*stha*) deception, fostering of mental unison with his subjects, absence of liking for the non-self (i. e. worldly objects) (and) an indescribable constant desire for the highest non-dual (Brahman) - seeing all this in Which (*yatra*) Gauḍa embellishment, my mind gets perplexed (with the thought, viz.) whether he is a logician (*tārkika*) or the foremost among the knowers of the non-dual (Brahman). *75

And of whom (Śivarāma) :

there is neither falsehood, nor again any interest in worthless discussions, nothing vile in speech and not the slightest inclination for sensual enjoyment. Still it is rather strange that the Lord called Śivarāma is anornament (among men) with his pious, inner mind capable of understanding the resplendant Vedānta doctrine. *76

भेदं वैरिषु बन्धुषु प्रतिदिनं सर्वेष्वभेदं तथा
भेदाभेदममित्रसैन्यनिवहे सम्पाद्य युक्त्याऽधुना ।
वाचां गौतमभास्करादिविदुषां संवादमातन्वतः
श्रीमद्गौडकुलावतंसकृतिनः पाण्डित्यमत्यद्भुतम् ॥ ७७ ॥

तार्किकः — पाण्डित्यराजलक्ष्म्योरन्यतरदपि महामदनिदानं किं पुनरेतद्द्वन्द्वम् । तदेतत्सत्त्वेऽप्यस्य स्वात्मानुभूतिविश्रान्तिरित्यद्भुतम् ।

पण्डितः — अलमीदृशसम्भावनया। पूर्वे किं जनकादयो राजानो नेदृशाः स्थिताः ।

तार्किकः — केभ्योऽस्य महाराजस्याद्वैतमतावतारः ।

पण्डितः — दक्षिणदिगवस्थितान्वर्थविश्वनाथपदाभिधेयानुगृहीताः पञ्चमभूमिकाप्राज्यराज्यं कुर्वाणाः समस्तद्वैतारिभूता अपि मुरारिपदाभिधेयताभाजः सन्ति, तेभ्यः ।

शिष्यः — स्वामिन्, भगवतो भूतपतेः सपर्यासमारम्भसमयः सम्भाव्यते यतो विविधवाद्यनिनादाः श्रूयन्ते । दृश्यन्ते च सत्वरा भूतिभासुरप्रमुखा जनाः ।

पण्डितः (स्वगतम् ।) —

देहोऽपि देवालय एव यस्मिन्
वर्वर्ति सर्वान्तरगो महेशः ।
पूजापि चास्याधिकसम्मतेयं
यदक्रिया चिन्मयताप्रदात्री ॥ ७८ ॥

४७. B. र्या.

defeating enemies and bringing about day by day an agreement among all the kinsmen, skilfully (following the policy of) disunion and union in the multitude of the army of the enemies at present, achieving synthesis in the statements of the Paṇḍitas like Gautama, Bhāskara etc., the erudition of the blessed (Śivarāma), an ornament in the glorious, Gaṇḍa family, (is) something one truly marvels at. *77

Tārkika :— Even one of these two, viz. erudition and royal glory, causes great arrogance. Then what (to talk) of the two? In spite of their existence, this (Śivarāma) has (attained) repose due to self-realization. This is indeed very wonderful.

Paṇḍita :— Enough of this glorification! Did not such kings like Janaka etc. exist before?

Tārkika :— From whom has this king (Śivarāma) studied the doctrine of non-duality?

Paṇḍita :— There is a revered (master) named Murāri, although an antagonist to all the pairs of opposites, enjoying the great kingdom of the fifth level (of knowledge) and favoured by (a scholar) rightly called Viśvanātha, residing in the southern region. From him.

Disciple :— Since sounds of many musical instruments are heard, possibly it is time to commence the worship of Lorn Śiva (*lit.* Master of beings); and people like Bhūtibhāsura are seen in a hurry.

Paṇḍita (*To himself*) :—

The physical body is also the abode of Gods wherein constantly exists Maheśa, situated in the heart of all, and, his worship, viz. absence of (any) action, specially approved (by the wise), gives supreme bliss. *78

अभिहितं च प्राचीनैः —

अक्रियैव परा पूजा मौनमेव परो जपः ।
अचिन्तैव परं ध्यानमनिच्छैव परं सुखम् ॥ ७९ ॥ इति

(प्रकाशम् ।) — द्रुतं तर्हि तत्र गच्छामः ।

(इति निष्क्रान्ताः सर्वे ।)

प्रथमोऽङ्कः ।

It is declared by the ancient Sages :

> Abstaining from action is the supreme worship, keeping mum is the greatest muttering (of prayers), absence of anxiety is the best meditation, and absence of desires is supreme happiness. *79

(*Loudly*) Let us then go there immediately.

(*Thus all go out.*)

— Act I —

द्वितीयोऽङ्कः

(ततः प्रविशति भूतिभासुरः ।)

भूतिभासुरः — हन्तैवं[1] विधजननिचये क्व मयान्वेष्टव्यः पिङ्गलजटः प्राणप्रियमित्रं यं च मन्नेत्रं मित्रमिव कोकयुगलमदृष्ट्वा न निर्वृतिमेति । एति चायं कृशोदरस्तपस्वी तदेनं पृच्छामि ।

(ततः प्रविशति कृशोदरः ।)

कृशोदरः — नमामि ।

भूतिभासुरः — सखे कृशोदर कुत आगतोऽसि ।

कृशोदरः — भगवतो गिरिजापतेः पूजामण्डपात् ।

भूतिभासुरः — कः करोति पूजामिदानीम् ।

कृशोदरः — इदानीमेव पूजां सम्पाद्य वासुदेवः सनकसनन्दन[2]सनातनादि-ऋषिवर्गसमन्वितो वैकुण्ठमगात् । सम्प्रति[3] तु पूजोपकरणग्रहणव्यग्रहस्ताः समस्ताः सौराष्ट्रमहाराष्ट्रकर्णाटद्रविडप्रभृतयः पूजकजनाः पूर्वदक्षिणदिग्-द्वारतोऽनिवारिता गच्छन्ति ।

भूतिभासुरः — सखे कृशोदर, क्वचिन्मिलितोऽभूत्ते पिङ्गलजटः ।

कृशोदरः — नहि नहि ।

भूतिभासुरः — क्वेदानीं गन्तव्यं त्वया ।

कृशोदरः — वृद्धकालेश्वरायतने ।

भूतिभासुरः — सखे, साधु । अहमपि पिङ्गलजटमन्वेष्टुं विवदमानानेक-लोकसङ्कुले मुक्तिमण्डपे गमिष्यामि ।

(इति निष्क्रान्तौ ।)

विष्कम्भकः ।

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१. B. हतैव. २. B. drops सनन्दन. ३. B. सप्रति.

ACT II

(*Then enters Bhūtibhāsura.*)

Bhūtibhāsura :— Alas ! Where shall I find in such a crowd of people my bosom friend Piṅglajaṭa, without seeing whom my eyes do not get solace as a pair of ruddy goose (without seeing) the Sun ?

(*Then enters Kṛśodara.*)

Kṛśodara :— I bow down (to you).

Bhūtibhāsura :— Friend Kṛśodara, where do you come from ?

Kṛśodara :— From the temple of Girijāpati (Lord Śiva).

Bhūtibhāsura :— Who is performing worship just now ?

Kṛśodara :— Having performed worship just now, Vāsudeva accompanied by a host of sages like Sanaka, Sanandana, Sanātana etc. has gone to Vaikuṇṭha. At present all the worshippers from regions like Saurāṣṭra, Mahārāṣṭra, Karṇāṭaka, Draviḍa, etc., with their hands engaged in holding the material for worship, allowed to enter through the gate on the South-East side, are going in unhindered.

Bhūtibhāsura :— Friend Kṛśodara, have you met Piṅgalajaṭa ?

Kṛśodara :— No, No.

Bhūtibhāsura :— Where have you to go just now ?

Kṛśodara :— To the temple of Vṛaddha Kāleśvara.

Bhūtibhāsura :— Bravo ! Friend, I too shall go in search of Piṅgalajaṭa to Muktimaṇḍapa croweded with many people, talking to each other.

(*Both of them exit.*)

— Interlude —

(ततः प्रविशत्युपनिषदर्थागारेण सह पिङ्गलजटः ।)

पिङ्गलजटः — सखे उपनिषदर्थागार, प्रायशो मामयं भूतिभासुरो गवेश[ष]यन्नित एवायाति ।

भूतिभासुरः — अये, कथमिहैव पिङ्गलजटः । सखे पिङ्गलजट, इहागच्छ ।

पिङ्गलजटः — सखे भूतिभासुर, प्रणमामि । चिरेण मिलितोऽसि । परिष्वजे त्वामहमिदानीं यतो हि सुहृदालिङ्गनं सुधाकरकरनिकरपरिष्वङ्गतोऽपि महानन्दनिदानम् । (इति तथा करोति ।)

भूतिभासुरः — सखे, किमयमुपनिषदर्थागारनामा द्विजन्मा ।

पिङ्गलजटः — कथमयं विदितस्त्वया ।

भूतिभासुरः — गोदावरीपरिसरसुखमनुभवता भवताऽयं पञ्चवटीसविधे समासादित इति बहुकालं विदितमस्ति मे ।

उपनिषदर्थागारः — प्रणमामि ।

भूतिभासुरः — कोटिशो नतयः । सखे पिङ्गलजट, अद्य कैतावन्तं कालमतिवाहितवान भवान् ।

पिङ्गलजटः — वितण्डामार्तण्डेन समं शैववैष्णवादिविविधजनावेष्टितस्य पण्डितस्य सविधे मुक्तिमण्डपे ।

भूतिभासुरः (स्वगतम् ।) — वितण्डामार्तण्डसङ्गतिरस्यानुचितैव । अत एनं ततो विनिवारयामि । यतः —

सद्भिः सदैवं सकलस्य सुशिक्षणीयं

तेषां निजात्मकतया सकलैः कृतस्य ।

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४. B. दे. ५. B. तदात्मक.

(*Then enters Piṅgaljaṭa with Upaniṣadarthāgāra.*)

Piṅgalajaṭa :— Friend Upaniṣadarthāgāra, probably this Bhūtibhāsura is coming this way in search of me.

Bhūtibhāsura :— Oh ! Piṅgalajaṭa is also here. Friend Piṅgalajaṭa, come here.

Piṅgalajaṭa :— Friend Bhūtibhāsura, I bow to you; you have met (me) after a long time. I therefore now hug you, for embracing a friend causes greater delight than that caused by abundant lunar rays. (*He does accordingly.*)

Bhūtibhāsura :— Friend, is this that Brahmin named Upaniṣadarthāgāra ?

Piṅgalajaṭa :— How do you know him ?

Bhūtibhāsura :— I know since long that while experiencing pleasure in the environs of Godāvarī, you came across him near Pañcavaṭī.

Upaniṣadarthāgāra :— I bow to you.

Bhūtibhāsura :— Millions of adorations ! Friend Piṅgalajaṭa, where did you spend your time up till now ?

Piṅgalajaṭa :— In Muktimaṇḍapa along with Vitaṇḍāmārtaṇḍa in the company of a pundit surrounded by different types of people like those belonging to Śaivism, Vaiṣṇavism etc.

Bhūtibhāsura (*To himself*) :— To keep company with Vitaṇḍāmārtaṇḍa is improper for him.

So I shall dissuade him from that, because :

noble persons should always instruct all (others) properly since they have identified themselves with all others; (other-

स्यादेव तावदसतः फलभागिता य-
त्तस्मादपृष्टवचनेऽस्ति न कोऽपि दोषः ॥ १ ॥

(प्रकाशम् ।)

सङ्गतिं स्वविपरीतगुणैस्त्वं
मा कृथाः खलु सखे समयेऽस्मिन्
पश्य पूर्वमपि कृष्णरूपता-
मर्जुनोऽपि समवाप यद् ध्रुवम् ॥ २ ॥

पिङ्गलजटः — न मया कृतौ तत्सङ्गतिः किन्तु गूढमतिना बलात्सम्पादिता ।

भूतिभासुरः — कथं नेदानीं त्वया सह दृश्यते सः ।

पिङ्गलजटः — सगुणनिर्गुणयोः खलु सङ्गति-
र्भवति नैवं चिरं रचिता हठात् ।
निजबलेन कलाकुशलेन चे-
त्तदपि हन्त धनुःशरयोरिव ॥ ३ ॥

भूतिभासुरः — किञ्चिदधिगतं पण्डितवदनारविन्दात् ।

पिङ्गलजटः — कथं नाधिगतम् ।

भूतिभासुरः — ब्रवीतु तर्हि भवान् ।

पिङ्गलजटः — कोऽपि वैष्णवः कमपि रुद्राक्षमालाधारिणं स्वापकारिणमिवावलोक्यावदत् । भो भोः शैवाः किं कुरुथेति ।

शैवः — केचिद्गोपवधूघनस्तनतटीस्फूर्जत्कुटीरागिणं
स्वान्तेऽनन्तदुरन्तचिन्तनभरैरानेतुमातन्वते ।
यत्नं केचन वालिवीरहृदयच्छेदोच्छलत्कीर्तिभिः
ख्यातं हन्त वयं तु शान्तगिरिजाकान्तस्मृतौ कुर्महे ॥ ४ ॥

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६. B. र्जु. ७. B. कृता. ८. B. कु.

wise) there would be distribution of improper reward, and therefore there is no harm in (giving) unsought advice. *1

(*Loudly*) Friend, at this time, do not make friends with those having qualities contrary to yours. Look, formerly Arjuna also invariably assumed black nature (i. e. he became one with his friend Lord Kṛṣṇa). *2

Piṅgalajaṭa :— I did not form friendship with him but it was forcibly formed by him with some secret motive.

Bhūtibhāsura :— How is he not seen now with you ?

Piṅgalajaṭa :— The friendship between one endowed with merits and another devoid of merits, as that between a bow and an arrow (one having a string and the other without it), though forcibly formed by (a man) skilled in the arts with (all) his strength, does not, alas, last for a long time. *3

Bhūtibhāsura :— Have you attained (any knowledge) from (the words of) the pundit's lotus-like mouth ?

Piṅgalajaṭa :— How would I not attain it ?

Bhūtibhāsura :— Then please tell us.

Piṅgalajaṭa :— Some one belonging to Vaiṣṇavism, having seen a person holding a rosary of beads, said (to him), as if (he was) his evil-doer — ' Oh Śaivas, What are you doing ? '

Śaiva :— Some make eleborate efforts to install in their mind (Lord Kṛṣṇa) fond of the sloping, charming curves of the full breasts of the cowherd damsels; some (Lord Rāma) renowned by the glories through breaking of the heart of valiant Vālī. We however strive to remember the serene beloved of Girijā (i. e. Lord Śiva). *4

भूतिभासुरः — ततः ।

पिङ्गलजटः — सकलसुरमहेशं सर्वविद्योपदेशं
करवलयितशेषं मोक्षलक्ष्मीनिवेशम् ।
धृतललितनिवेशं कर्णभूषाऽहिशेषं
श्रितजटिलसुवेशं चिन्तयेच्चिद्विशेषम् ॥ ५ ॥

इति अपर आह[९] ।

भूतिभासुरः — ततः कश्चित्किञ्चिदभिहितवान् ।

पिङ्गलजटः — ततो रामोपासकेष्वेक आह ।—

भजन्त्वेके गोपं कलितकलकान्ताकुचकचं
तथैवान्ये रुद्रं त्रिपुरकुलकालानलद्दशम् ।
मम स्वान्तं शान्तं शतपथपथातीतमनघं
घनश्यामं रामं भवभयविरामं मृगयते ॥ ६ ॥

भूतिभासुरः — ततः ।

पिङ्गलजटः — यत्पादाम्बुजमब्जं[१०]भूप्रभृतयो[११] देवाः सदैवान्तरे
ध्यात्वाऽतिग्लपयन्ति दुःखनिवहं लीलामनुष्याकृतिम् ।
फुल्लेन्दीवरमित्रनेत्रमतसीपुष्पावभासं सदा
श्रीरामं कलयामि चेतसि परं चैतन्यमात्रात्मकम् ॥ ७ ॥

इत्यपर आह ।

भूतिभासुरः — नाभूत्तत्र किं गोपालोपासकः ।

पिङ्गलजटः — अभूदभिहितवांश्च[१२] ।

यत्सङ्गात्समुदेति निर्मलगुणो येनाञ्जसा वासव-
ब्रह्मादिप्रमुखाः सुखं मखभुजः स्वाधीनताभाजनम् ।

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९. B. अपराह.   १०. B. ज्व.
११. B. प्रभृयो.   १२. B. वा.

Bhūtibhāsura :— Then ?

Piṅgalajaṭa :— One should meditate upon the particular intelligent Brahman, the great Lord of all the gods, teaching all knowledge,— (the lord) who has serpents encircling (his) hands, (who is) an abode of the grandeur of the final beatitude, wears beautiful ornament, (has) serpent (king) Śeṣa (His) ear-decoration (and) has excellent apparel with matted hair. *5

Thus said the other.

Bhūtibhāsura :— Did anybody then say anything ?

Piṅgalajaṭa :— Then one of the worshippers of Rāma said :

Let some (people) worship the cowherd (Lord Kṛṣṇa) loving the charming expanse of the breasts of lovely women; likewise, others (may adore) Rudra resembling the fatal fire for Tripura's family, but my inner mind looks for the serene, sinless Rāma as dark as cloud, beyond the reach of a hundred ways (and causing) cessation of worldly distress. *6

Bhūtibhāsura :— Then ?

Piṅgalajaṭa :— I ever contemplate upon the supreme Śrī-Rāma in my mind, — (Śrī-Rāma) who is of the nature of pure consciousness, who has a graceful human form, constantly by meditating on whose lotus-feet in their minds Gods like Brahmā totally forget (their) chain of sorrows, and whose eyes resemble a full-blown lotus and the sun, and who possesses the splendour of a flower of hemp. *7

Thus said another.

Bhūtibhāsura :— Was there no worshipper of Gopāla ?

Piṅgalajaṭa :— He was there and he said :

Let that charming soot, born of the lamp of Yādava family (and) standing on the (river) bed of Yamunā,

यत्सद्यादववंशदीपजनितं पात्रे स्थितं यामुने
तन्मे लोचनगोचरं चिरंतरं[13] स्यादञ्जनं मञ्जुलम् ॥ ८॥ इति

भूतिभासुरः — किमेतत्पण्डितः श्रुतवान् ।

पिङ्गलजटः — उक्तं[क्त] वा[वां]श्चं[14] ।

भूतिभासुरः — किं तत् ।

पिङ्गलजटः — अहो निरञ्जनेऽपि वस्तुनि स्वकल्पनयाऽञ्जनरूपतामापादयन्ति तत्त्वानभिज्ञा जनाः । भवतु । किमस्माकम् । इति ।

भूतिभासुरः — ततः किं किम् ।

पिङ्गलजटः — अहो रमणीया वृन्दारण्यभूमिः । धन्याश्च ते जनाः । धन्या च मथुरापुरी यस्यां च जन्ममौञ्जीविवाहा[15]द्यन्यतमेनापि जनाः सुखं मुक्तिमासादयन्ति यत्र क्वापि विपन्नाः । यत्र च भगवतः श्रीगोपिकारमणस्य नानाविधक्रीडारसप्रसरान् समुल्लासयन्ति सव्यङ्ग्यवचोभङ्गीभिर्वामभ्रुवः । इत्यपर आह ।

भूतिभासुरः — ततः ।

पिङ्गलजटः — प्राहापरः सखे, तर्हि पूरयास्माकं कर्णकूपांस्ताभिरिति ।[16]

भूतिभासुरः — ततः ।

पिङ्गलजटः — व्रजनाथ इतीरिते मया
हतया हन्त गतः स सत्वरम् ।
नयने मम वाऽन्यनायिकाया[17]ः
सदने वेति न निश्चयोऽपि ॥ ९ ॥

— इत्येकाऽऽह ।

भूतिभासुरः — अपरा किमाह ।

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१३. B. रश्चि. १४. B. and J. उक्तंवाश्च. १५. B. विहाय.
१६. J. omits the whole line. १७. J. सुभ्रुवः.

become visible to my eyes for a long time, the soot — (Lord Kṛṣṇa) in whose company noble virtue arises and (to) whom (the Gods) headed by Indra, Brahmā etc. enjoying sacrifices (become) easily subservient. *8

Bhūtibhāsura :— Was this heard by Paṇḍita ?

Piṅgalajaṭa :— He also spoke.

Bhūtibhāsura :— What did he say ?

Piṅgalajaṭa :— Oh ! The people, ignorant of reality, impose through their imagination the nature of the soot on the unstained object. Let it be ! Why should we (bother) ?

Bhūtibhāsura :— Then what happened ?

Piṅgalajaṭa :— Oh ! The place Vṛndāraṇya is beautiful. Blessed is the city of Mathurā where the distressed people easily attain liberation through either birth, initiation or marriage (ceremony) and where beautiful women by their suggestive facial gestures add delight to the manifold extensive sportive pleasures of the celebrated lover of the cowherd-women (i. e. Lord Kṛṣṇa). — Thus said another.

Bhūtibhāsura :— Then ?

Piṅgalajaṭa :— Another said, " Friend, fill up (the cavities of) our ears with those words ".

Bhūtibhāsura :— As soon as I, the unfortunate one, uttered (the word) *Vrajanātha*, alas, immediately he went into my eyes or to the house of another mistress ! There is no certainty (about it). *9

— Thus said one lady.

Bhūtibhāsura :— What did the other woman say ?

पिङ्गलजटः — कस्मिंश्चित्खलु वासरेऽधरदले दष्टा भृशं चक्रिणा
कृष्णेनात्र न वेद दंशमवशा दैवादिवाद्य स्वयम् ।
पश्यन्ती[18] मुकुरं मया जडधिया दंशस्त्वयं चक्रिणो
जातस्तेऽभिहितेति तत्क्षणमसौ मूर्च्छामगाद्भूयसीम् ॥१०॥

भूतिभासुरः — किमेतच्छ्रवणोत्तरमन्याऽऽह ।

पिङ्गलजटः — किं कार्यं नलदैस्तथाम्बुजदलद्रोणीजलैः शीतलै-
श्चञ्चच्चन्दनसारसीकरभरै रम्भादलैः कोमलैः ।
एतस्याः सरले भवस्तु भविता नानाविधाश्चेत्क्रियाः
कान्तेनापि कृतास्तथापि सुतनोस्तद्दंशमात्रं विना ॥ ११ ॥

भूतिभासुरः — ततः ।

पिङ्गलजटः — कलितललितवंशीरन्ध्रसन्धारणैक-
प्रवणचपलचञ्चत्पल्लवाभाङ्गुलीकम्[19] ।
अभिनवजलजाक्षीवृन्दचन्द्राननश्री-
नियमितनयनान्तं गोपिकाकान्तमीडे ॥ १२ ॥

— इत्याहैकः । ततोऽप्यपरः —

मूले कल्पतरोरमन्दवलितग्रीवं गवालोकने
ब्रह्मेन्द्रादिलुठन्महार्घमुकुटस्पृष्टाङ्घ्रिपीठं वपुः ।
लीलालम्पटगोपहस्तकवलव्यग्रायनं गोपिका-
सङ्केतस्वनसावधानहृदयं सञ्चिन्तये श्रीपतेः ॥ १३ ॥

भूतिभासुरः — किं भक्तचर्चैवाधिगता ।

पिङ्गलजटः — नहि, किन्तु शिष्यप्रश्नोत्तरं पण्डितवदनात्सर्वमतचर्चाऽपि ।

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१८. B. पश्यंति. १९. B. भांकु.

Piṅgalajaṭa :— Some day, although being stung sharply on the lower lip by Kṛṣṇa, the bearer of the disc, she (a woman) being helpless did not know it in the beginning. When I, a dull-witted person, told her who was looking through the mirror that this sting was caused by (Kṛṣṇa) the bearer of the disc, instantly she swooned for a long time. *10

Bhūtibhāsura :— Did anybody else say anything having heard this ?

Piṅgalajaṭa :— What could be done with fragrant roots and cool waters in the basin of lotus-leaves, of plentiful drops of the essence of dangling sandalwood (as well as) tender banana-leaves ? In the case of this beautiful lady the God (alone) (is the architect of) future, although different actions are performed by (her), lover, Oh ! straightforward one, except that sting alone. *11

Bhūtibhāsura :— Then ?

Piṅgaljaṭa :— I glorify the lover of the shepherd women (i. e. Lord Kṛṣṇa) whose shoot-like tender, fickle fingers are engaged in holding only the holes of the sweet, charming flute (and) whose side glances are directed towards the splendour of the moon-like faces of several very young (women) having lotus-like eyes. *12

— So said one. Then again (said) another :

I meditate on the great Lord's body whose mind is attentive of the signalling sound of the shepherd women (and whose) neck is slightly turned to see the cattle at the root of the Kalpa-tree, having a pedestal for feet touched by the priceless crowns (worn by) Brahmā, Indra etc. rolling there and (whose) face was held by the hands of the shepherds, greedy of sports. *13

Bhūtibhāsura :— Have you come to know only about the discussions of the devotees ?

Piṅgalajaṭa :— No. But (I heard) the discussion about all the doctrines from the mouth of Paṇḍita as an answer to the disciple's question.

भूतिभासुरः — तर्हि तदनुवादं विदधातुं[20] भवान्।

पिङ्गलजटः — स्वामिन्नास्तिकास्तिकयोस्त्ववैदिकवैदिकमार्गवत्तया विरोधः सम्भाव्यतेऽपि। वैदिकानामप्यमीषां[21] शैववैष्णववादीनां विरोध इति विस्मितं मे मनः। तदेतेषामपि मतं विशेषतोऽधिगन्तुमीहेतराम्। इति शिष्येणाभिहितम्।

पण्डितः — साधु प्रियशिष्य साधु। सपरिकरैतन्निरूपणे महान् कालातिपातः स्यादतः समासतो निरूपयामि।

भूतिभासुरः — निरूपयन्तु। अवहितमनस्कोऽस्मि।

पण्डितः — चार्वाकाः परलोकसौख्यविमुखास्तात्कालिकाच्छादना-

द्यर्थोद्भूतसुखाय दृष्टपरमोपायैर्यतन्तः सदा।

मत्वाऽऽत्मानमिदं शरीरमतुलं तन्नाशमेवाक्षयं

मोक्षं क्षीणधियः प्रमाणमपि तत् प्रत्यक्षमेकं दृढम्॥ १४॥

अभ्युपेत्य श्रुतिस्मृतिपुराणेतिहासानुमानादिप्रमाणप्रतिपादितमपि परमेश्वरं नोपयन्ति।

बौद्धा बुद्धकृतागमेष्वभिरता देहादिभिन्नं तथा

तावन्मात्रमपि प्रतिक्षणलसन्नाशं प्रभूताङ्गकम्।

विज्ञानात्मकमात्मतत्त्वमनुमाहेतुं प्रमाणं परं

मत्वाऽवैदिकमेव कर्मनिचयं[22] संसेवमानाः सुखम्॥ १५॥

पारलौकिकफलाय स्पृहयालवो निखिलभूतभौतिकपतिं सर्वज्ञ-विज्ञानसन्तानस्वरूपमीश्वरमभ्युपगच्छन्ति। दिगम्बरास्तु देहादिभिन्नं

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२०. B. विददधातु. २१. B. ध.
२२. B. णि.

Bhūtibhāsura :— Then let your honour repeat it.

Piṅgalajaṭa :— Sir, controversy is possible between theists and atheists following Vedic or non-Vedic paths. But my mind is astonished (to find) controversy even among the Vedic followers : between the schools of Śaivism and Vaiṣṇavism. So I should prefer to know their doctrines. Thus was said by a disciple.

Paṇḍita :— Bravo! Disciple, bravo! It will take a lot of time if I explain this in detail; so I shall describe it in brief.

Bhūtibhāsura :— Please do so. I am (listening) attentively.

Paṇḍita :— The dull-witted Cārvākas, averse to happiness in the other world, always strive for immediate pleasure arising from objects like clothes etc. by means of great visible efforts, maintaining (the identification) of this body with the incomparable Ātman and its (physical) destruction itself as imperishable beatitude and (believing in) the direct means of knowledge. *14

Having known the great God, propounded by authorities like Śruti, Smṛti, Purāṇa, Itihāsa, etc., (they) do not accept (Him).

The followers of Buddhism, attached to the scriptures composed by the Buddha, holding the entity of the self to be of the nature of Vijñāna, different from body etc., having the same measure of that dying every moment, having enormous form (and) (maintaining) cause of inference as the great means of authority, are happily devoted to the multitude of non-Vedic works. *15

The followers of Digambara (Jainism), accepting the Eternal Self having unfixed limbs, of the measure of the body (and) different from the body, rejecting the (theory of) momentary (existence of an object) by upholding the seven-fold maxim, viz.. maybe it exists, maybe it does not exist, maybe it does and

देहप्रमाणकमनियतावयवमविनाशिनमात्मानमङ्गीकुर्वन्तः स्यादस्ति स्यान्नास्ति स्यादस्ति च नास्ति च स्यादवक्तव्यश्चेति सप्तभङ्गीनयावतारणेन क्षणिकत्वं निराकुर्वाणाः स्थिरमर्हन्तमीश्वरमङ्गीकुर्वन्ति ।

शिष्यः — अपूर्वोऽयं सप्तभङ्गीन्यायस्तदेनं विशदतया[२३] श्रोतुमुत्कण्ठते चेतः ।

पण्डितः — स्यादिति निपातश्छान्दसोऽप्यर्थे[२४] । एवं च सर्वेषामनैकान्तिकत्वं[२५] दर्शितम् ।

शिष्यः — कथम् ।

पण्डितः — सदेव सर्वमिति साङ्ख्याः । असदेव सर्वमिति तार्किकाः । अनिर्वचनीयमेव सर्वमिति वेदान्तिनः । अनिर्वचनीयत्वं सद्विलक्षणत्वे सति, असद्विलक्षणत्वे सति सदसद्विलक्षणत्वम् । तेनेदं जगत्सदपि, असदपि, सदसदपि, अवक्तव्यं चेति चत्वारः । अवक्तव्यत्वे च सदपि सद्विलक्षणमपि, असदपि असद्विलक्षणमपि, सदसदपि सदसद्विलक्षणमपीती त्रयः । एवं च सप्त भङ्गाः । तथा च सप्तरूपतया सर्वस्य जगतोऽनुभूयमानत्वान्न क्षणिकत्वमिति भावः ।

शिष्यः (आत्मगतम् ।) — अहो सर्वो जनः सर्वथा एकभङ्गेऽपि समुद्विजते । अयं पुनर्भङ्गसप्तकेऽपि सति न किञ्चिदप्युद्विजैत[२६] इत्यपूर्वम् ।

पण्डितः — माध्यमिकास्तु सर्वप्रमाणापलापेन ।

सप्तभङ्गीनयोऽप्येष शून्यवादस्य साधकः ।
सर्वानिर्वचनीयत्वप्रवादोऽपि तथा ततः ॥ १६ ॥

शून्यमेवेति जल्पन्ति सर्वेऽप्येते विनिन्दकाः ।
वेदस्य कलिकालेऽस्मिन्कलिसाहाय्यकारकाः ॥ १७ ॥

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२३. B. -प-　　२४. B. श्छाद.
२५. B. -क्राति-.　　२६. B. द्विजयत.

does not exist, and maybe it is indescribable, accept Arhat as the eternal God.

Disciple :— This seven-fold maxim is extra-ordinary, and so my mind is eager to hear (about it) in detail.

Paṇḍita :— The particle "*syāt*" belongs to the Vedic language (and is used) in the sense of 'also'; and so the variability of everything is shown.

Disciple :— How ?

Paṇḍita :— Everything is only real, (say) the followers of the Sāṁkhya. Everything is unreal, (according to) the followers of Logic. Everything is indescribable, (say) the followers of the Vedānta. 'Being indescribable' signifies difference from true, from false and from true-false. That is why this world is four (-fold) : real also, unreal also, real-unreal also, and indescribable also. Further, being 'indescribable', it is real as well as different from real, unreal as well as different from unreal, and real-unreal as well as different from real-unreal. In this manner, there are the Seven Modes. And since the whole World (is thus) experienced (as having) the seven-fold nature, the truth is that there is no momentariness (of the World).

Disciple (*To himself*) :— Oh ! Everybody really gets weary of (hearing) even one Mode (of description). This one however does not even slightly get tired of (hearing) even the seven Modes ! This is indeed wonderful.

Paṇḍita :— The followers of the Mādhyamika (Buddhism) denying all means of authority (say that) the maxim of seven-fold (description) is the means of (upholding) nihilism and the theory (maintaining that) everything is indescribable is (similar) to that. *16

In this Kali-age, providing help to Kali, (these) people censuring the Veda prattle that (everything is) void. *17

(ततः प्रविशति नास्तिकः ।)

नास्तिकः — अले पंडिअंमण्ण तुअं वि सव्व[व्वं] वेअं पमाणं ति जपसि । जीअजादं जग्गेसु हिंसेदुं अणुमण्णेसि अण्णं[ण्णो] वि [विव] । सव्वपुराणेसु 'जग्गेसु हदपसूणं[ण]* जजमाणत्तणं[ण य]* जजमाणस्स पसुत्तणं भविस्सदि 'त्ति फुडं कहिदं पि अणादरिअ, अप्पणो दुढं कप्पणाए सामंणविसेसभावं परिकप्पेसि । सअंपि 'जण्ण केणावि कदावि परिदीसदि तारिसं वथ्थु[त्थुं] 'अस्थि[त्थी] 'ति जंपंतो सअलजणसीखअं अंजं[अज्जं] तस्स अंगीआरआरिणं[य]* णिंदेसि । थुवंति अ एदे सभ्भा[ब्भा]सदो । ता एद अच्चरिअम् ।

<<अरे पण्डितंमन्य त्वमपि सर्वं वेदं प्रमाणमिति जल्पसि । जीवजातं यज्ञेषु हिंसितुमनुमन्यसे, अज्ञ इव । सर्वपुराणेषु 'यज्ञेषु हतपशूनां न यजमानत्वं, न च यजमानस्य पशुत्वं भविष्यतीति स्फुटं कथितमप्यनादृत्यात्मनो दृढकल्पनया सामान्यविशेषभावं परिकल्पयसि । सकलमपि यन्न केनापि कदापि परिदृश्यते तादृशं वस्त्वस्तीति जल्पतः सकलजनशिक्षकमाद्यं तस्याङ्गीकारकारिणं च निन्दसि । स्तुवन्ति चैते सभासदः । तदेतदाश्चर्यम् ।>>

शिष्यः -- रे पाखण्डापसद प्रनैष्टमते, अस्मत्स्वामिनं निखिलविद्वद्विदित-पाण्डित्यं पण्डितंमन्येति जल्पसि ।

नास्तिकः — अम्हो णिअलोअर हि दे इति ण किंपि भणामि ।

<<अहो, निश्चलोत्तरा हि त इति न किमपि भणामि ।>>

(इति निष्क्रान्तः ।)

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* Additions needed. २७. B. ण.

(*Then enters Nāstika or the Atheist.*)

Atheist (*Nāstika*) :— Oh ! you self-styled pundit ! you also prattle that the Veda is the whole authority ! Like an ignorant (man) (you) allow harm to be done to the creatures in the sacrifices. Although it is clearly stated in all the Purāṇas (that) 'dead animals do not assume the nature of a sacrificer nor does a sacrificer (assume) the nature of an animal, having disregarded this, with your own firm conviction, you imagine the general and particular nature (of things). While prattling about that, an object which has not been seen by anyone anytime, you censure the first teacher of all the people as well as his follower. And it is strange that all these members are acclaiming this !

Disciple :— Ah ! You wretched heretic, dull-witted as you are ! You are calling our master, whose erudition is known to all the scholars, a conceited pundit !

Nāstika :— Oh, their reply is firm ; so I shall not speak anything.

(*He exits.*)

पण्डितः (प्रकाशम् ।) — सत्यमयमाह नास्तिकोऽपि सन् । यतः पाण्डित्यं त्वन्यनिष्ठमेव । मयि तु तदभिमानः परिकल्पितः । यतः —

श्रोतव्यः श्रुतिवाक्यतः शमदमाक्रान्तेन सच्चेतसा
मन्तव्योप्युपपत्तिभिर्मतिमता ध्येयो रहस्यादरात् ।
इत्येवं यदवोचि तत्खलु मते पाण्डित्यबाल्ये तथा
मौनं तत्र च मान्यमेति तदसौ स्याद् ब्राह्मणः सर्वथा ॥ १८ ॥

अतोऽपि नोचितः सतां पाण्डित्यवत्ताभिमानः । किं बहुना । अभिमानमात्रं हि जन्तोर्निखिलदुःखैकनिदानम् । उक्तं नैष्कर्म्यसिद्धौ —

न चाध्यात्माभिमानोऽपि विदुषोऽस्त्यासुरत्वतः ।
विदुषोऽप्यासुरत्वं चेन्निष्फलं तत्त्वदर्शनम् ॥ १९ ॥ इति ।

आस्तामेतत् । प्रकृतमवधारयतु भवान् । आस्तिकास्तु सर्वेपि वेदप्रामाण्यमभ्युपगच्छन्तो देहाद्यतिरिक्तं नित्यं विभु चात्मानमङ्गीकुर्वन्ति । परमेश्वरं तु पातञ्जलाः शुद्धज्ञानस्वभावं, सर्वज्ञं, सर्वव्यापकं नित्यमुपयन्ति । वदन्ति च क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वर इति ।

शिष्यः — स्वामिन्, वाच्योऽस्यार्थो, यतो हि सूत्रमात्रान्न तथावबुध्यन्ते श्रोतारः ।

पण्डितः — अविद्याऽस्मितारागद्वेषाभिनिवेशाः क्लेशाः । क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः । विपाको जात्यायुर्भोगाः । आशयोऽहन्ता । एतैः संसारिपुरुषो विवेकाभावेन जलप्रतिबिम्बितशशीव जलकम्पादिभिः परामृष्यत इव । यश्चैवंविधो न, स पुरुषविशेषः परमेश्वर इति ।

Paṇḍita (*Aloud*) :— Though an atheist, he spoke the truth; since scholarship rests somewhere else, I have only its pride; because :

he was really a scholar and a child who said that (the Ātman) should be heard according to the Vedic statements with the mind full of peace and restraint, that it should be meditated upon and contemplated by means of reasoning by a wise man out of regard for the esoteric doctrine (of the Upaniṣads); that (man) who adopts silence (keeps mum) and sloth (in action) is really a Brahmin. *18

For this reason also it is not proper for the noble people to be vain about scholarship ! What to say more ? Conceit itself is the only cause of the entire misery of a living being.

It is said in the *Naiṣkarmyasiddhi* thus :

In the case of a learned man there is no conceit related to the Self due to it (conceit) being demonic and if even a learned man has demonic nature (his) Self-realization is in vain. *19

Let that be so ! Be attentive to the matter in hand. All the theists approving the Vedic authority accept the Ātman as different from body etc., eternal and all-pervading. But the followers of Patañjali believe in the Highest God as (having) the nature of pure knowledge, omniscient, omnipresent and eternal. Moreover, they argue that God is the particular being not contaminated by the feelings of sorrow, action, distress etc.

Disciple :— Sir, its meaning should be explained since the audience would not understand merely through aphorisms.

Paṇḍita :— The distresses are nescience, self-conceit, passion, hatred (and) yearning for life. The residuum of action is rooted in distress to be known through seen and unseen births. The ripening (of action) (results in the fruition) in the form of a (specific) birth, life and experience. The (main) cause is egoism. By these a mortal man, due to lack of discrimination, gets contaminated as the moon reflected in the waters by the ripples of water. The particular being who is not like this is the highest God.

शिष्यः — सार्वज्ञत्वेऽस्य किं प्रमाणमभिहितमेतैः।

पण्डितः — निरतिशयं सर्वज्ञबीजमिति सूत्रेण विज्ञानैश्वर्यतारतम्यं क्वचिदासादितविश्रान्ति अल्पमहद्भावेनोत्कृष्यमाणत्वात्। परिमाणतारतम्यवदित्यनुमानमादर्शितम्। एवं च एकद्वित्रिविषयत्वादिनोत्कृष्यमाणं ज्ञानं यत्र सर्वविषयत्वेनोत्कृष्यते स सर्वज्ञः सर्वविषयैश्वर्ययोगाच्चेश्वर इति। वैशेषिकास्तु जन्यमात्रकर्तृत्वेनेश्वरं मन्यन्ते।

घटादिकं जन्यमिदं सुदृष्टं
सकर्तृकं तद्वदिदं धरादिकम्।
जन्यत्वहेतोर्भवितुं तु युक्तं
सकर्तृकं नात्र तु सिद्धसाधनम्॥ २०॥

केनापि जीवेन च योगिना वा।
भवेदिहार्थान्तरता न तावत्।
क्षित्याद्युपादानतया प्रसिद्धा
येऽण्वादयस्तद्विषया न जीवे॥ २१॥

प्रत्यक्षमेवं किल योगिनोऽपि
तद्वान् परेशः प्रथितः किलैकः।
ज्ञानं तदीयं यदि नापरोक्षं
तदा तु जीवैः समता मता स्यात्॥ २२॥

किञ्च —

योगी यदैकः खलु सर्वसर्गे
तदा तु नामान्तरमन्यथा तु।
स्याद्गौरवं तेन न चास्ति कापि
शङ्कानुमाने जगदीश्वरस्य॥ २३॥

इत्यादियुक्तिभिः।

Disciple : What authority is adduced by them (to prove) His omniscience ?

Paṇḍita :— By the aphorism, " (In Him rests) the highest state of the seed of omniscience ", gradation in knowledge and supremacy occasionally gets established due to the reference to (their) smaller and bigger nature. The inference is shown well through : " Like the gradation of dimension ". And so, in relation to the knowledge acquired through one, two or three objects, when it is attained with reference to all the objects, that omniscient (being) is God on account of His supremacy in all the objects.

The followers of the Vaiśeṣika (philosophy) believe in God as being the creator of every object that is generated.

The pot etc. is clearly seen as (being) created, similarly this earth etc. logically deserves to have a creator on account of its being created, but here (in this case) there is no accomplished means (to prove it). *20

Neither a Jīva nor a Yogin can bring about difference in meaning. Those atoms etc. which are well-known as the material (cause of) the earth etc. are not the objects (i. e. causes) (in the case of) Jīva. *21

Indeed the Yogins have direct perception (of God) and the one Supreme God is well glorified as endowed with that, if there is no direct perception of Him, He would be similar with Jīvas (Individual Selves). *22

Moreover :

If one Yogī (exists) in all the creations, then He would have different names and there would therefore be confusion. So there is no doubt in inferring (the existence of) the Lord of the Universe. *23

With such arguments (he explained the theory).

शिष्यः — तार्किकास्तु कथं परमेश्वरमुपयन्ति ।

पण्डितः — ते हि सर्वकर्मफलदायित्वेनानुमिमते परमेश्वरम् । ईश्वरः कारणं पुरुषकर्मावैफल्यादिति सूत्रमनुसन्दधानाः । सर्वमचेतनं चेतनाधिष्ठितमेव प्रवर्तते । धर्माधर्माख्यं कर्माचेतनं येन चेतनेनाधिष्ठितं यत्पुरुषस्य फलदानाय प्रवर्तते स सर्वज्ञः परमेश्वर इति ।

शिष्यः — किं तदधिष्ठितत्वं नाम ।

पण्डितः — इदमस्यैतत्फलाय भवत्विति तदिच्छानियन्त्रितत्वम् । पाशुपतास्तु पशुपतिः परमेश्वर इति मन्यन्ते ।

शिष्यः — कीदृशममीषां शास्त्रम् ।

पण्डितः — अथातः पाशुपतयोगविधिं व्याख्यास्याम इत्यादिपञ्चाध्यायमितम् । तत्र सम्पूर्णनानेन कार्यरूपो जीवः, कारणं पतिरीश्वरः, पशुपतौ चित्तसमाधानं योगः । विधिस्त्रिषवणस्नानं भस्मना । प्रयोजनं दुःखान्तसंज्ञो मोक्षः । पशूनां जीवानां पतिः पशुपतिरिति प्रतिपाद्यते । वैष्णवास्तु नारदपञ्चरात्रागमानुसारिणो मन्यन्ते विष्णुरेवेश्वर इति । हिरण्यगर्भ एव परमेश्वरः स एव विष्ण्वादिरूपतामपि गृह्णातीति हैरण्यगर्भाः । वेदान्तवेद्यः, सच्चिदानन्दरूपः सर्वज्ञः सर्वशक्तिः सर्वजगदुपादानं निमित्तं च परमात्मैव परमेश्वर इति ब्रह्मवादिनः । साङ्ख्याः केवलमत्र विवदन्ते संसारिपुरुषविलक्षणे परमेश्वरे नास्ति प्रमाणमिति ।

शिष्यः — किं पातञ्जलोक्तमनुमानं न तैरधिगतम् ।

पण्डितः — तत्त्वप्रयोजकं परिमाणम् । तारतम्यस्य नैकत्र विश्रान्तिः । परमाणुष्वणुत्वस्य[२८] वियदादिषु महत्त्वस्येति दार्ष्टान्तिकेऽल्पविषयत्व-

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२८. B. नु.

Disciple :— How do the Logicians approach God ?

Paṇḍita :— They infer the Supreme God as giving reward of all the actions, following the aphorism, " God is the (ultimate) cause as He makes man's actions meaningful. Even a non-sentient object (exists) in that it is supervised by the sentient (one). That is the omniscient Supreme God by whose omniscience, the non-sentient action called merit or demerit is being supervised, and who bestows reward upon a noble man.

Disciple :— What is that supervising (principle) ?

Paṇḍita :— Being regulated by his desire in the form : " Let this (action) of his be for this particular reward ". The followers of Pāśupata (philosophy), however, think that Paśupati is the Supreme God.

Disciple :— What is their philosophy ?

Paṇḍita :— That is contained in five chapters beginning from (the line) : " Henceforth we shall explain the theory of the Pāśupata-Yoga. " There by the entire (philosophy it is proved that) the Jīva is of the nature of effect, the cause is Pati, the God, and Yoga is to concentrate the mind in Paśupati. The ritual is bathing thrice with ashes (Bhasman). The purpose is (to achieve) salvation called cessation of miseries. It is proclaimed that Paśupati (means) He is the Lord of Paśus i. e. Jīvas. Followers of Viṣṇavism identify Viṣṇu as the God as per scriptures like *Nāradapañcarātra*. Followers of Hiraṇyagarbha (think) that Hiraṇyagarbha alone is the Supreme God and that He assumes the forms of Viṣṇu etc. Expounders of the Brahman hold that the Supreme soul is the highest God to be known through the Vedānta (texts), (is) of the nature of truth, consciousness and bliss, (is) omniscient, omnipotent, as well as the material (and) instrumental cause of the entire universe. Followers of the Sāṁkhya (theory) merely argue that there is no evidence (to prove) the Highest God apart from the migratory soul.

Disciple :— Have they not accepted the inference proclaimed by Patañjali ?

विश्रान्तिर्वाच्या। तदनभ्युपगमे च तारतम्यं न दृष्टान्तः। एवं चाल्पविषयत्वविश्रान्तिरेकविषयत्वेन बहुत्वविश्रान्तिश्च परार्धविषयत्वेनेति न सर्वज्ञसिद्धिः। सङ्ख्यातारतम्ये व्यभिचाराच्च। नापि वैशेषिकोक्तमनुमानं व्याप्यत्वासिद्धेः। न हि जन्यत्वेन जन्यत्वं कर्तृत्वेन जनकत्वमिति व्याप्तिरस्ति। जन्यत्वेन जन्यत्वं जनकत्वेन जनकत्वं स्यादविशेषात्। किञ्च जन्यमात्रे कर्त्रनुमानवत् सम्प्रदानानुमानमपि स्यात्। किञ्च काचित्कदर्शनेन नैककर्तृत्वमपि सिध्यति, विचित्रप्रासादादौ बहुकर्तृकत्वदर्शनात्। अतिचित्रत्वाच्च चतुर्दश-भुवनरचनायाः। अकारणपरिमाण्डल्यादेर्भगवज्ज्ञानविषयतायां मानाभावेन तज्ज्ञानस्य सर्वविषयकत्वासिद्धेश्च। तथा च सर्वज्ञकल्पः सिद्ध एव कश्चित् परमेश्वर इत्युपदर्शयन्ति च युक्तीः।

शिष्यः — तदत्र केनचित्किञ्चिन्नाभिहितं दार्शनिकेन।

पण्डितः — अभिहितं ब्रह्मवादिना।

शिष्यः — किं तत्।

पण्डितः — अनुमानस्य स्वातन्त्र्येणातीन्द्रियार्थसाधकत्वाभावेऽपि।

ब्रह्माणं विदधाति पूर्वमखिलं वेदं च तस्मै ददा-
त्येकः स्वीयमतिप्रकाशपरमस्तं देवमाद्यं विभुम्।
मोक्षेच्छुः शरणं गतोऽस्मि सततं यः सर्वविद्यस्य च
ज्ञानं तच्च तपो यतश्च निखिला सृष्टिः समुज्जृम्भते[२९] ॥ २४ ॥

कार्यं तस्य न कारणं न च समस्तस्येह नो वाधिक-
स्तस्माद्यस्य च शक्तिरद्भुततरा स्वाभाविकी दृश्यते।

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२९. B. ज्जं.

Paṇḍita :— The dimension is meant (to arrive at) the truth. The gradation does not exist at one point. In the illustration also the existence of smaller object is to be accepted, viz. (the existence of) an atom in bigger atoms and magnitude in case of sky etc.; without accepting it, the gradation is not (the proper) example. Even so, (there is) existence of the small object related to one object and that of magnitude with reference to innumerable objects and so there is no achievement of omniscience. Moreover, it violates the gradation of numbers. Nor the inference advocated by Vaiśeṣikas (is valid) due to non-validity of concomitance. There is no invariable concomitance of (proving) the nature of creator due to the objects created, and the nature of generator due to its being the doer. The nature of the creator due to the (objects) created and that of the generator due to its being generated are not specifically present. Moreover, like the inference of doer due to (the objects being) created, there would also be inference about giving. Moreover, by a rare occurrence, single-doership does not also get justified due to the existence of several agents in (building) magnificent palaces and because the design of the fourteen worlds is very wonderful. In the case of the causeless atom, due to the absence of evidence of its being the object of God's knowledge, its knowledge embracing all the objects is not proved. Even so they put forth the arguments like a certain omniscient divine (being) is the Highest God.

Disciple :— Here then nothing was said by some philosopher ?

Paṇḍita :— The expounder of the Brahman said.

Disciple :— What was that ?

Paṇḍita :— Since inference is not an independent means of (ascertaining) the object (lying) beyond (the ken of) the sense-organs, I, desirous of beatitude, endowed with the Supreme Illumination of my own knowledge, constantly surrender to that primordial all-pervading God who first has created Brahmā and imparted the Veda to him, and from whose omniscience that knowledge, penance and entire creation shine forth. *24

ज्ञानं किञ्च बलं क्रियाऽपि परमेत्येवं श्रुतीनां शतं
सर्वेशं विशदं ब्रवीति यदतः साङ्ख्योक्तमापाततः[30] ॥ २५ ॥ इति

शिष्यः — एतस्यान्यपरत्वं केचिदिच्छन्ति ।

पण्डितः — एतस्यान्यपरत्वमस्त्विति कथं वक्तुं नु युक्तं यतो
लिङ्गं षड्विधमीश्वरेऽस्ति बलवत्तात्पर्यनिर्णायकम् ।
एवं सत्यपि ये विकल्पकलनां कुर्वन्ति ते केवलं
स्वात्मानं निरयातिथिं गतधियः कर्तुं प्रवृत्ता न किम् ॥२६॥

शिष्यः — स्वामिन्, शैवमतं कुतो न निरूपितम् ।

पण्डितः — ननु रे, किं न जानासि तद्वेदान्तमतमेवेति । यतो हि यत्र सगुणं ब्रह्माभिहितं स एव भगवान् सदाशिवो नाम ।

मौलौ चन्द्रकलां गलेऽपि गरलं गङ्गां कपर्देऽनलं
भाले चार्धतनौ हिमालयसुतामंसेषु कृत्तिं[31] वहन् ।
देवो यः सदसद्ग्रहादिवसतामादर्शयत्यादरा-
द्वैषम्याननुपातिनीं मतिमहो कारुण्यवारांनिधिः ॥ २७ ॥

किञ्च —

एष एव खलु कर्म कारय-
त्यत्र यत्सदसदात्मकं विभुः ।
उन्निनीषति च यं निजलोके
यं च पातयितुमिच्छति देवः ॥ २८ ॥

शिष्यः — नैर्घृण्यवैषम्ये स्यातां तर्हीश्वरे ।

पण्डितः — अनादिजीवार्जितकर्मवैभवा-
न्न क्वापि नैर्घृण्यकथावतारः ।

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३०. J. माणंततः ॥ ३१. B. कृत्तिं.

There is neither any effect nor any cause of that complete (Supreme Being) and there is nothing superior to Him whose rather wonderful power is seen to be natural; and since hundreds of the Śrutis distinctly proclaim the Highest God (as having) Supreme knowledge, strength and action, it is so logically and instantly affirmed (in the scriptures). *25

Disciple :— Some desire His dependence on something else.

Paṇḍita :— How is it logical to say that He is dependent on others since the powelful sixfold means of knowledge strongly confirm the purport of the God ? In spite of this, those stupid ones who merely put forth an idea of doubt, are they not inclined in making themselves the guests of hell ? *26

Disciple : – Sir, why is the doctrine of Śaivism not explained ?

Paṇḍita :— Oh ! Don't you indeed know that it is the doctrine of Vedānta itself ? For that Brahman which is described as being endowed with qualities is in fact Lord Śiva alone. That God, the ocean of compassion, who carries the lunar digit on his head, serpent (around) the neck, the river Gaṅgā in the braided, matted hair, fire on the forehead, the daughter of Himālaya (Pārvatī) in the half of His body, elephant skin on the shoulders, out of affection confers the knowledge conducive to bliss (absence of misery) to those residing on the good and bad planets. *27

Moreover,

This all-pervading God Himself makes (man) perform good or bad actions when He desires to uplift him to His world or to hurl him down. *28

Disciple :— Then there would be cruelty and partiality in God.

Paṇḍita :— There is no scope for the matter of cruelty due to the plentiful beginningless action accumulated by the Individual

न चैव वैषम्यमपीह शम्भो-
र्मायाविलासैः खलु खेलतोऽस्य ॥ २९ ॥

उक्तं च प्राचीनैः —

[३२] लालने ताडने मातुर्नाकारुण्यं यथार्भके ।
तद्वदेव महेशस्य नियन्तुर्गुणदोषयोः ॥ ३० ॥ इति ।

शिष्यः — किं तर्हि शिवविष्ण्वादिरूपसगुणोपासनं समुचितम् ।

पण्डितः — निर्विशेषपरमार्थबोधने
नाधिकारमुपयन्ति ये जनाः ।
तत्कृते करुणया निरूपितं
ब्रह्म कल्पितगुणैरलंकृतम् ॥ ३१ ॥

सगुणात्मरूपपरिशीलनादलं
स्थिरतां गते मनसि निश्चितमहः ।
स्फुरति ध्रुवं गलदुपाधिकल्पनं
प्रथमं ततः सगुणभक्तिरस्तु वा ॥ ३२ ॥

परन्तु —

उपासनाऽप्यस्य गुणान्वितस्य
स्यादात्मनोऽद्वैतधियैव युक्ता ।
अन्योऽस्म्यहं दैवतमन्यदेवं
विचिन्तको देवपशुर्ध्रुवं सः ॥ ३३ ॥

किञ्च —

यथाक्रतुः स्यात्पुरुषोऽत्र लोके
प्रेत्यापि सः स्यान्नियतं तथैव ।

३२. B. पा.

Self, neither is there partiality on the part of this Śaṁbhu enjoying in fact the pleasures of His divine power. *29

It is moreover declared by the ancient (sages):

Just as there is no lack of affection on the part of a mother (at the time of) cuddling or punishing a child, similarly it is in case of the great God in controlling merits and demerits (of human beings).

Disciple :— Is then the worship of Śiva, Viṣṇu etc. as possessed of qualities appropriate ?

Paṇḍita :— Out of compassion for those people who are not entitled to (i. e. capable of) comprehending the qualityless Supreme Entity, the Brahman has been described as endowed with qualities. *31

On account of perfect contemplation of the qualified self when the Supreme Entity certainly gets fixed in mind, (the Brahman) bereft of imaginary adjuncts, invariably flashes forth; and so let there be worship of (the Brahman) endowed with qualities. *32

But :

the worship of this qualified Ātman (performed with) the understanding of non-quality (is) appropriate; the man who thinks " I am different and the deity is different " is certainly a beast of the Gods. *33

Moreover :

Of the kind that a man has convictions in this World, accordingly he invariably becomes in the next World, but the Gods however cannot know him as he is for them an animal to be used. *34

परन्तु देवा न च विद्युरेनं
यतः स तेषां पशुरेव भोग्यः ॥ ३४ ॥

एतेन "देवो भूत्वा देवं यजेत" इत्यपि व्याख्यातप्रायम् । ऋजवस्तूपास्यदेवताप्रियस्रक्चन्दनवसनादिमान् भूत्वेत्यर्थमाहुः । न्यासादिना देवतामयो भूत्वेत्यपि केचित् ।

शिष्यः — किं नानाविधं सगुणं ब्रह्म ।

पण्डितः — अथ किम् ।

त्वं स्त्री पुमांस्त्वं तु कुमारकोऽपि
त्वं चासि नो किन्तु कुमारिकाऽपि ।
जीर्णस्त्वमेवासि युवाऽपि तावत्
त्वमेव सर्वं सचराचरञ्च ॥ ३५ ॥

इति श्रीभगवतः सर्वरूपत्वाभिधानात् ।

शिष्यः — स्वामिन्, अद्वैतेऽपि पथि, एकमज्ञानं नानेति च प्रतिपादितं तदपि जीवाश्रितं शुद्धचैतन्याश्रितमिति जीवोऽप्येको नानेति चेत्युच्चावचानि मतानीति विस्मितमिव मे चेतः[३३] ।

पण्डितः — येन येनाध्वना सम्यग् यस्य यस्य मतिर्भवेत् ।
अद्वैते तस्य तस्येह स स वेदेन दर्शितः ॥ ३६ ॥

अतो न मतभेदोऽयं दूषणाय कदाचन ।
ब्रह्माद्वैते तु सर्वस्य वेदान्तस्यास्ति निर्भरः ॥ ३७ ॥

शिष्यः — उपासना हि चित्तस्य स्थैर्यसंपादनान्मता ।
ज्ञानोपयोगिनी कर्म क्व यायादुपयोगिताम् ॥ ३८ ॥

पण्डितः — मनोवैमल्यहेतुत्वात्कर्मणामुपयोगिता ।
ज्ञानोऽथवा विविदिषा[३४]स्वरूपे हेतुता मता ॥ ३९ ॥

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३३. B. मेत:.   ३४. B. दिविदिपा.

By this, the (statement) viz. " Becoming God, one should worship God " is also explained to some extent. But the straightforward people understand (its) meaning as ' becoming endowed with garland, sandal-paste, garment etc. which is dear to the deity to be worshipped.' According to some it means : ' becoming one with the deity by means of dedicating (oneself to God).'

Disciple :— Is the Brahman endowed with manifold attributes ?

Paṇḍita :— Yes, of course ! For, the divine God's assuming all forms has been thus stated (in the scriptures) :

" You are a woman, you are a man, you are a boy also, you are a girl also, you are old as well as young. You are everything including movable and immovable (objects)." *35

Disciple :— Sir, even in the school of non-dualism, it is declared that nescience is one and also manifold and that too resorts to the Individual Self and to the pure Intelligent Self as well. The Individual Self too is (sometimes said to be) one and (sometimes to be) many. Thus due to these diverse views my mind is as it were perplexed.

Paṇḍita :— Whosoever gets right knowledge by whatever way, (the same) has been pointed out by the Veda in (the school of) non-dualism. *36

Therefore this difference of opinion is never to be blamed, but the entire Vedānta lays emphasis on the non-dual Brahman. *37

Disciple :— The religious service helping (to acquire) knowledge is said to bring about mental concentration ; then what is the use of action (work) ? *38

Paṇḍita :— The utility of action is to (bring about) mental purity, its purpose is said to (get) knowledge or the real (nature) of the desire to know (the reality). *39

खादिरत्वं यथा तावदुभयार्थमितीरितम् ।
तद्वत्कर्मापि किन्न स्याच्छ्रुतिद्वयविधानतः ॥ ४० ॥

भूतिभासुरः — सखे पिङ्गलजट, असाधारणमवधारणसामर्थ्यं ते ।

उपनिषदर्थागारः — सखे पिङ्गलजट, किमप्यहं ब्रवीमि यदि न ते चेतसि ममागः पदं धास्यति ।

पिङ्गलजटः — सखे किमेवं ब्रवीषि ।

उपनिषदर्थागारः — शृणु तर्हि ।

कीरोऽपि किं किरति नेह जनस्य कर्णे
वर्णावलीमपरवक्त्रविनिस्सरन्तीम् ।
किं तावता यदि तदर्थनिमग्नचित्तो
भूयात्तदा तु लभते पुरुषः प्रतिष्ठाम् ॥ ४१ ॥

किञ्च —

साङ्गं वेदमधीत्य शास्त्रमपि वा व्याख्याय गाथास्तथा
काव्यं वाऽभिनवं विधाय विविधं भाषाप्रबन्धानपि ।
कृत्वा किं भवति प्रतिष्ठितमतिः किं धारणावान् यतो
या ब्रह्माद्वयतावधारणपटुः सा धारणा धारणा ॥ ४२ ॥

भूतिभासुरः — उपनिषदर्थागार, कथमयं न तथेति विदितमायुष्मता ।

उपनिषदर्थागारः — भूतिभासुर, न विदितस्त्वया ममाभिसन्धिः ।

भूतिभासुरः — आविष्करोतु तर्हि तं भवान् ।

उपनिषदर्थागारः — प्राणप्रियमित्रस्यास्य निरर्थकैतादृशानुवादेन प्रत्यक्-प्रवणताविघ्नो मा भवत्विति । कदाचिदेतादृशकटुवचनादुत्पन्नमन्युनाऽनेनाभिधीयमानं वचो मां तितिक्षातः किं चालयितुं समर्थमसमर्थं वेति परीक्षणमिति च ।

Just as the utility of the Khadira (wood) is said to be two-fold, would not an action be like that on account of the statement of the two-fold Śruti ? *40

Bhūtibhāsura :— Friend Piṅgalajaṭa, yon have extra-ordinary capacity for retentive memory.

Upaniṣadarthāgāra :— Friend, Piṅgalajaṭa, I would say something if you do not find fault with it.

Piṅgalajaṭa :— Friend, why do you speak like this ?

Upaniṣadarthāgāra :— Then listen :

Does not even the parrot speak out here in man's ear a line of letters coming out from the mouth of others ? What is the use of that ? If howewer a man concentrates his mind on that object (i. e. Brahman), (then only) he secures pre-eminence. *41

Moreover :

Having studied the Veda along with its (auxiliary) limbs (sciences) and explained the scriptures as well as religious verses, having composed different types of new poetry and literary composition, does (a man) become endowed with a steady mind or a fixed conviction, because that is the real conviction which is adept in comprehending the non-dual Brahman ? *42

Bhūtibhāsura :— Upaniṣadarthāgāra, how does Your Honour know that he is not like that ?

Upaniṣadarthāgāra :— Bhūtibhāsura, you have not understood the sense implied by me.

Bhūtibhāsura :— May Your Honour then explain it.

Upaniṣadarthāgāra :— Let there be no inhibition in the inward inclination of this bosom friend due to such meaningless statement and the test viz. whether the words uttered by him infuriated by such bitter speech would be capable of deflecting me from tolerance or not.

भूतिभासुरः — सत्यमेतदभिहितम्। यतः —

असन्त इव सन्तोऽपि कोपयन्ति परं नरम्।

निजक्षमागुणोदारपरीपाकं परीक्षितुम्॥ ४३॥

इति पुराणा अपि वदन्ति। परन्तु तत्त्वबुभुत्सुककथारूपवादस्यानुवादोऽपि स्वपरहिताय न तु वितण्डादेः।

(ततः प्रविशति वितण्डामार्तण्डः[३५]।)

वितण्डामार्तण्डः — नमः शर्वेभ्यः।

भूतिभासुरः — भेदैकसंरक्षणप्रवणादेतद्वदनगर्त्तात्तालव्यदन्त्यभेदेनैकेनापक्रान्तम्।

वितण्डामार्तण्डः — तालव्या अपि दन्त्याः स्युरित्यादिवचः किं न ते कर्णपथमयासीत्।

भूतिभासुरः — अहो तालव्यस्य कचिद्दन्त्यताविधायकस्यास्य वचसो दन्त्यस्य तालव्यताविधायकत्वकथनमपूर्वमिवाभाति।

वितण्डामार्तण्डः — नाभाति किं तुल्यवित्तिवेद्यत्वन्यायः।

भूतिभासुरः — ईदृश्यपि तेऽभिमता समतामतिस्तर्हि साध्वभिहितं भवता। वस्तुतः, शम्बु-शूकर-पांसुशब्दास्तालव्या दन्त्याश्चेत्यर्थस्तद्वाक्यस्य।

उपनिषदर्थागारः — यद्यप्ययं वितण्डामार्तण्डस्तथाप्यत्यन्तं तथ्यवाग् यत आह नमः शर्वेभ्य इति।

वितण्डामार्तण्डः — भवतु तर्हीश्वरनानात्वम्।

भूतिभासुरः — गुरुचरणा इतिवद्बहुत्ववचनमिदम्।

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३५. B. ष.

Bhūtibhāsura :— It is rightly said so, because :

> Like the ignoble (men) even the noble (men) enrage another person in order to test the excellent perfection of his quality of forbearance. *43

So say the Purāṇas also. But even the repetition of the speech of the topic aiming at reality is for the well-being of oneself and of others and not for wrangling etc.

(*The enters Vitaṇḍāmārtaṇḍa or the great wrangler.*)

Vitaṇḍāmārtaṇḍa :— Adoration to all.

Bhūtibhāsura :— Due to (his) inclination to guard only the difference, one (letter) has wrongly come out from the cavity of (his) mouth in spite of the difference in the palatal (and) dental letters.

Vitaṇḍāmārtaṇḍa :— Is not the statement, viz. the palatals may also be dentals, heard by you? (*lit.* has not reached the path of your ears?)

Bhūtibhāsura :— Oh! His statement about the palatals sometimes becoming dentals, stating the dentals (also) becoming palatals, appears to be quite novel.

Vitaṇḍāmārtaṇḍa :— Does not the maxim of the similarity between the knowledge and the object of knowledge exist?

Bhūtibhāsura :— If this type of understanding of similarity is intended by you, you have rightly said so! In fact the meaning of his statement is : Words like *Śambhu*, *Sūkara*, *pāṁsu* etc. are palatals (as well as) dentals.

Upaniṣadarthāgāra :— Although he is the foremost wrangler, his speech is very correct since he said, 'Adoration to all.'

Vitaṇḍāmārtaṇḍa :— Then let there be diversity of divinity.

Bhūtibhāsura :— This is (honorific) plural as in *gurucaraṇāḥ* the revered teacher).

वितण्डामार्तण्डः — एकवचनेऽपि बहुवचनत्वं प्रतिपादयता निजं मिथ्यावादित्वमाविष्कृतम् ।

भूतिभासुरः — अरे, व्यधिकरणधर्मावच्छिन्नाभावप्रतिपादकस्य ते क सत्यवादिता ।

वितण्डामार्तण्डः — व्यधिकरणधर्माभावः किन्न तवाभिमतो ब्रह्मणि ।

उपनिषदर्थागारः — कथं तर्ह्यभिहितं भवता भवतु तर्हीश्वरनानात्वमिति ।

वितण्डामार्तण्डः — यत्त्वयोक्तमहं तथ्यवागित्यतस्ते ममाशीर्वचनमेतत् ।

उपनिषदर्थागारः — मत्कर्तृकं तवाशीर्वचनमथवा त्वत्कर्तृकं ममाशीर्वचनमिति वाक्यार्थः । किञ्च यदि मयोक्तमहं तथ्यवागिति तत्किमायातं तव ।

वितण्डामार्तण्डः — आस्तामुभयथाऽपि । न काचित्क्षतिः । अत एवाभिहितं भगवता —

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ । इति ।

भूतिभासुरः — सखे उपनिषदर्थागार, अयं खलु वितण्डामार्तण्डः ।

उपनिषदर्थागारः — साधो, साधु ।

पिङ्गलजटः — सखे वितण्डामार्तण्ड, श्रुतमधुना मया यदेकः कश्चित्प्रचण्डवितण्डामार्तण्डोऽधुनाऽऽगतोऽस्तीति तदयं किन्नोदन्तस्ते कर्णविवरं प्रविष्टः ।

वितण्डामार्तण्डः — किं सम्भावितमेतत्सखे ।

पिङ्गलजटः — किमसम्भावितं नामास्यां सृष्टौ । यतः —

सन्त्येव द्विरदास्तदेककवलप्रोल्लासभाजः परे
सिंहास्तद्बलगर्वभेदनपटुर्वेवेति चाष्टापदः ।

Vitaṇḍāmārtaṇḍa :— His habit of speaking untruth has been revealed by declaring plurality (in the word which is in fact) in the singular.

Bhūtibhāsura :— Oh, where can there be (the question of) speaking truth on your part who declares the absence of the particular attribute of difference!

Vitaṇḍāmārtaṇḍa :— Is not the absence of the attribute of difference in Brahman approved by you?

Upaniṣadarthāgāra :— Then how is it said by you that there should be diversity of divinity?

Vitaṇḍāmārtaṇḍa :— Since you have said that I speak the truth, so this is my blessing.

Upaniṣadarthāgāra :— The meaning of the sentence is the blessing to you uttered by me or the blessing to me uttered by you. Moreover, if I have said that I speak the truth, then what have you lost?

Vitaṇḍāmārtaṇḍa :— Let it be both ways. There is no harm. Rightly, therefore, it is said by the Lord: "Loving eachother, may you obtain the highest perfection".

Bhūtibhāsura :— Friend Upaniṣadarthāgāra! he is indeed Vitaṇḍāmārtaṇḍa.

Upaniṣadarthāgāra :— Well, O noble man!

Piṅgalajaṭa :— Friend Vitaṇḍāmārtaṇḍa! I have heard today that some magnificently impressive wrangler has come (here). Has not this news been heard by you? (*lit.* has not this news entered the cavity of your ears?)

Vitaṇḍāmārtaṇḍa :— Friend, is it possible?

Piṅgalajaṭa :— What is impossible in this world? Since:

there are certainly elephants, as well as others — the lions — eager to devour them (i. e. elephants) in one morsel, (and) there is (also) an eight-footed animal skilled in breaking

तस्मात्क्वापि कदाऽपि किञ्चिदपि वा केनापि पुंसा सखे
दर्पावेशै[36]निवेशिताशयतया स्थातुं न युक्तं जने ॥ ४४ ॥

भूतिभासुरः –– अलमिदानीमेतत्प्रसङ्गेन । वरणासङ्गमस्नानाय मम गन्तुमीहास्ति । अतो युवां तत्र गच्छतमहं हि भगवतो महेश्वरस्य पूजोपकरणसंपादनाय निजान्तेवासिनं विनियुज्य तत्रात्मानं प्रापयिष्ये । ततस्तत्रैव क्वचिदेकान्ते क्षणं स्थित्वोपनिषदर्थागारवदनारविन्द[37]ामोदमधुरा गिरः श्रोष्यामः ।

(इति निष्क्रान्ताः सर्वे ।)

द्वितीयोऽङ्कः ।

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३६. B. प.   ३७. B. विदा.

the pride of his (the lion's) strength. Friend, it is never therefore proper for a man to live anywhere among the people with the mind replete with the feeling of pride. *44

Bhūtibhāsura :— Enough of this type of argument ! I desire to take a bath at the confluence of Vāraṇā. So please go there ; having assigned the task of collecting the material for worshipping God Śiva, I shall reach there. Then, staying there for a while in some solitary place, we shall hear the words sweet with the fragrance from the lotus-like mouth of Upaniṣadarthāgāra.

(*All exit.*)

—(Act II)—

तृतीयोऽङ्कः

(ततः प्रविशति सपिङ्गलजट उपनिषदर्थागारः ।)

पिङ्गलजटः -- आः कथमयमातपातिशयः । सखे उपनिषदर्थागार, पश्य पश्य ---

एते तिग्मरुचः करास्त्वतिखराः काष्ठादिदाहादलं
दृप्ताः किं ज्वलनाः प्रचण्डविषमाः किं वा खलाः केचन ।
एषां दर्शनतोऽपि शाखिनिवहास्ते ते द्विजानां गणा-
स्तापं यान्ति तटस्थतामपि गता वाञ्छन्त्यहो जीवनम् ॥ १ ॥

किं बहुना यदातपनिवारणाय गङ्गाऽपि जलनीलीछत्रमावहति वीचीकरनिकरैः स्वोपरि । अतः सखे, समादाय मदीयं वासः समाच्छादय स्वशिरः । अहो महत्कष्टमिदं यद्विदुषोऽपि दारिद्र्यं नाम । धिक् धातः किमिदं ते विधानवैदग्ध्यम् । यतः ---

ये मूर्खाः[1] खलु शिक्षिता अपि वदन्त्युष्ट्रादिशब्दे दृढं
दूरं चोटरमूटरं त्विति भृषं[2] [शं] ते भाजनं संपदाम् ।
ये वा वेदतदङ्गशास्त्रकविताानाकलाशालिन-
स्तेषां तद्वसनाशनादिषु पुनश्चिन्ताततिर्जायते ॥ २ ॥

किञ्च ---

धातस्ते धनलुब्धताऽद्भुततरा वाच्या कथं वा मया
यच्छिष्टेषु विशिष्टवर्णरुचिरां साध्वीं गिरां देवताम् ।
सर्वानर्थनिवारिणीमभिनवां स्वीयां स्वयं सादनं
प्रीत्या त्वं प्रददासि नो धनमिदं किं वाऽतिमौर्ख्यं तव ॥ ३ ॥

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१. B. ष.   २. B. and J. षं.

ACT III

(*Then enters Upaniṣadarthāgāra alongwith Piṅgalajaṭa.*)

Piṅgalajaṭa :— Oh, How very hot it is! Friend Upaniṣadarthāgāra, see, see :

> Are these extremely hot sun-rays more scórching than the forest-fire, the wild-fire etc.? Or are these some terribly cruel wicked (people)? At theit mere sight, those various hosts of birds perching on trees, even after going to the bank (of the river), feel hot and lo! long for water. *1

What more can one say? For, Gaṅgā also carries an umbrella in the form of water-moss on herself by the multitudes of hands of (its) waves to get rid of the heat.

Friend, having taken therefore my garment, cover your own head. Alas! It is a matter of great sorrow that even the learned man had indeed to live in poverty. Fie upon you oh Creator! What is your skill in creation?

> Since those really stupid people, who, though educated, speak invariably in words like *uṣṭra* (camel) etc. *uṭara* and *muṭara* etc. (i. e. utter nonsense), they are always the receipient of riches. But for those, however, who are conversant with the Veda, its limbs, scriptures, poetry and several arts, there arises a chain of anxieties on account of clothes, food etc. *2

Moreover :

> Oh Creator, how can I describe your extraordinary greediness for wealth? For you happily confer on the well-read (people) the pious, very young Goddess of speech resplendent with special letters, warding off all evils, your own place of residence itself, but not wealth. What greater stupidity can there be on your part? *3

उपनिषदर्थागारः — अलं हि विधिनिन्दया यदि दयावतारोऽसि रे
विचारय चिरं परं विषयजातमेतत्सखे ।
समं विबुधमूर्खयोर्भवति भोगकाले यत-
स्ततस्तु समता मता मतिमतां हि पश्वादिभिः ॥४॥

पिङ्गलजटः — कथमद्यापि नागतो भूतिभासुरः ।

(ततः प्रविशति भूतिभासुरः ।)

भूतिभासुरः — सखे पिङ्गलजट, किं पठितवानयमुपनिषदर्थागारः ।

पिङ्गलजटः — 'अलं हि विधिनिन्दये'त्यादि पठति ।

भूतिभासुरः — सखे, साध्वभिहितम् । अलमधुनाऽतिदूरगमनप्रयासेन । इहैवातिकोमलदूर्वादलासनशालिबिल्वपादपतले समुपविशा[१]मः ।

उपनिषदर्थागारः — साधु साधु (इति तथा करोति ।)

भूतिभासुरः — सखे, कथय कामपि वार्ताम् ।

उपनिषदर्थागारः — साधु कथयामि । अभूदेको याज्ञवल्क्याभिधानो मुनिस्तस्य द्वे भार्ये मैत्रेयी कात्यायनी चेति । कदाचिदेकदा स मुनिरसङ्गतया विहर्तुकामो मैत्रेयीमुवाच यदहमितोऽन्यत्र गन्तुमनास्तस्मात्तव कात्यायन्याश्च दायभागं करवाणि । येन भवत्योरर्थनिबन्धनानर्थो न भवेदिति । ततो मैत्रेयी तमुवाच यदि सर्वाऽपि मही वित्तपूर्णा मह्यं त्वया दत्ता तावता किमहममृतत्वं प्रापयामीति । ततस्तामुवाच सः । यथोपकरणवतां जीवितं तथैव ते जीवितं स्यादमृतत्वस्य तु काशा वित्तेनेति । ततः सा तमाह येनाहं नामृता स्यां किमहं तेन कुर्याम् । यदेव भगवान् वेद तदेव मे ब्रूहीति । स पुनस्तामुवाच सती प्रियाऽसि

१. B. श.

Upaniṣadarthāgāra :— Enough of disrespecting the Creator. If you are an incarnation of compassion, friend! think deeply for a long time that this entire host of objects are on par for the learned and the stupid alike, and so the resemblance is seen between the learned and animals etc. *4

Piṅgalajaṭa :— How it is that Bhūtibhāsura has not yet come?

(*Then enters Bhūtibhāsura.*)

Bhūtibhāsura :— Friend Piṅgalajaṭa, what has this Upaniṣadarthāgāra recited?

Piṅgalajaṭa :— He has recited: " Enough of disrespecting ..." etc.

Bhūtibhāsura :— Friend, you are right. Enough of taking the trouble of going far off. We shall sit here at the root of the Bilva tree with the seat (made) of very tender dūrvā-grass.

Upaniṣadarthāgāra :— All right! All right!

(*He does accordingly.*)

Bhūtibhāsura :— Friend, tell us some story.

Upaniṣadarthāgāra :— All right! I will (tell you).

There was a sage called Yājñavalkya. He had two wives: Maitreyī and Kātyāyanī. Once that sage, desirous of roaming alone, said to Maitreyī: " Since I intend to go somewhere else, I would therefore like to provide a share of inheritance to you and Kātyāyanī, so that you two would not have any financial difficulty ". Then Maitreyī asked him: " If you give me the whole earth full of wealth, shall I attain immortality? " To this he said (to her): " Your life would be like that of people who have (several) amenities. How can there be (any) hope of immortality through wealth? " Then she said to him: " What shall I do with that by which I cannot be immortal? Whatever you know, may your honour tell me ". He again said to her: " Since you speak like this, you are dear to me (*lit.* us). Now I shall tell you, be attentive ". She said: " Let the Revered Sir speak. " Then he said: " The husband does not become

नस्त्वं यदेवमाभाषसे। तर्हि ब्रवीमि त्वमवधारयेति। सा प्रोवाच ब्रवीतु भगवानिति। ततस्तु स प्राह। न वाऽरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय सर्वं प्रियं भवत्यात्मा वाऽरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वाऽरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विज्ञातं भवति। ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद। एवं क्षत्रं लोका देवाः सर्वं च योऽन्यत्रात्मनः। एतद्वेद तमेतत्परिभावयेत्तस्मात्सर्वमिदं यदयमात्मेत्यन्तम्।

एवं च स्त्रियोऽपि मैत्रेय्या द्रव्यादौ न स्पृहाऽभूत्तत्कथमस्मादृशामर्थादावभिरुचिता। किञ्च को नाम सार्वभौमस्यापि सम्पदुपयोगः। विचारयतु तावदार्या यत्कोटियोजनविस्तीर्णायामपि वसुमत्यां कस्मिंश्चिदेकदेशे नगरं तत्राप्येकभागे प्रासादस्तत्राप्येककोणे शयनोपवेशनादिसदनं तत्राप्येकभागावस्थितिभाङ्मञ्चकसिंहासनादि तत्रापि प्रादेशमात्रशयनासनादिकमस्य। एवमेवानेकभोग्यवस्तुसत्त्वे परिभावयास्य तदुपयोगम्। विदितात्मतत्त्वस्य तु सर्वगततया सर्वोपयोगः।

किञ्चास्यायं पटः कतिपयतन्तुभिः कुविन्देन निर्मितो ममत्वनेकरविकरनिकरकरम्बिताकाशरूप एव यस्य च न स्पर्शदोषसंभावनाऽपि। अत एव सर्वेश्वरेणापि भगवता हरेण दिगेव पटतया विहिता। अहो क्षणिकाल्पसुखसाधने जनो यतते न त्वखण्डानन्दायेति महद्विस्मयास्पदम्। किञ्च, कुत्र वा पटः प्रतिभासमात्रमेतत्।

पिङ्गलजटः — तत्किन्न व्यावहारिकी सत्ता।

उपनिषदर्थागारः — पारमार्थिकी ब्रह्मणि, अन्यत्र प्रातिभासिक्येव।

पिङ्गलजटः — तत्किं दृष्टिसृष्टिमनुसृतोऽसि।

४. B. शार्व. ५. B. पि.

dear for the (wife's) desire of the husband; but for the satisfaction of the Self everything becomes dear. The Self is to be seen, heard, meditated upon, (and) contemplated upon, O Maitreyī; by perception, hearing, meditation (and) knowing of the Self, it is possible to know everything. For him who knows the Brahman to be different from the Ātman, the Brahman is far beyond. Thus, everything — the kṣatriya (class), the regions, the gods etc. — is different from the Ātman. One should know it (and) contemplate upon (it), so all this is (nothing but) this Self. That is all. "

Thus even Maitreyī, a woman, did not have any desire for wealth etc. How do people like us have attachment for riches etc. ? Moreover, what is the use of the wealth of the whole earth ? Let the Noble Sir think that on the Earth spread over crores of miles, there is a city in one part, there too in one part (is our) house, there too in one corner a place for sitting and sleeping, there in a small part a bench and throne etc., and there too he occupies (only) a portion for sleeping, sitting etc. Thus, there being several objects of enjoyment, think over their utility. For a man who has known the Self as being all-pervading, there is utility of everything.

Moreover, for me this his garment, fashioned by a weaver out of some threads, (appears) in the form of the Supreme Ether mixed with the manifold Sun-rays in whose case there is no possibility of the evil of touch. Rightly therefore is the quarter itself fashioned as garment by the divine God Hara ; Oh ! It is a matter for great surprise that a human being strives for (getting) the means of momentary, trivial happiness and not for perennial bliss ! Moreover, whence is a garment ? It is merely an appearance.

Piṅgalajaṭa :— Is there then no mundane existence ?

Upaniṣadarthāgāra :— The highest existence is in the Brahman; elsewhere it is only apparent.

Piṅgalajaṭa :— Do you then approve of the (concept of) creation (on the basis of) appearance ?

उपनिषदर्थागारः —— वेदान्तरहस्यं त्विदमेव। तत्किन्न विभाविताास्त्वया वाशिष्टाद्या ग्रन्था अपि। सर्वथा तु इहामुत्रभोगविरागवत्ताऽऽवश्यकी। अभिहितं च प्राचीनैः ——

मुक्तिमिच्छसि चेत्तात विषयान्विषवत्त्यज।
क्षमार्जवदयातोषसत्यं पीयूषवद्भज ॥ ५ ॥
मित्रक्षेत्रधनागारदारदायादसंपदः।
स्वप्नेन्द्रजालवत्पश्य दिनानि त्रीणि पञ्च वा ॥ ६ ॥ इति।

पिङ्गलजटः —— साधु सखे, साध्वभिहितम्। त्वदुदीरिते तत्प्राचीनवचनानुस्मृतमुक्तिस्वरूपविचारे चेतः समुत्कण्ठते मम हन्त भोः क्व मिलिष्यति पण्डितः।

भूतिभासुरः —— ममाप्यस्ति किञ्चित्प्रष्टव्यम्।

उपनिषदर्थागारः —— कथमिहैव विविक्तप्रदेशाबद्धपद्मासनश्चतुर्मुख इवारण्यकानि पठन्नुदुम्बरतले द्वित्रैराध्यात्मिककथारसिकैः शिष्येणैकेन च सहितो विहितोत्तमपुरुषदृष्टिर्दृश्यते।

पिङ्गलजटः —— तर्हि तत्रैव गच्छामः। (इति ततस्तत्र गत्वा।) किञ्चित्प्रष्टुकामा वयं नमस्कुर्मः। यतः ——

शास्त्रं यथा सर्वविचारणायां
प्रमाणमेवं[१] विदुषोऽनुभूतिः।
अबाधितऽातस्तदिदं द्वयं तु
सन्दृश्यते बोधकता भवत्सु ॥ ७ ॥

पण्डितः (विहस्य।) —— किञ्चित् प्रश्नकामा भवन्तः। साधु सुखं समुपविश्यताम्।

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१. O. प्रा.

Upaniṣadarthāgāra :— This is the secret doctrine of Vedānta. Have you not studied treatises like those of Vasiṣṭha and others ? But in every way aversion for enjoyment here (and) in the other world is a pre-requisite.

It is said by the ancient (sages) :

> If you wish for final beatitude, O dear one, shun the objects of sense-organs as being poison, (and) resort to forgiveness, straightforwardness, compassion, contentment (and) truth as being nectar. *5

> Look upon a friend, field, wealth, house, wife (and) inherited property as a magical trick in a dream (lasting) three to five days. *6

Piṅgalajaṭa :— Bravo friend ! You have spoken truly. At the thought of the nature of final beatitude, reminded of by that ancient adage spoken by you, my mind becomes anxious as to where I shall be able to see the Pundit.

Bhūtibhāsura :— I have also to ask something (to him).

Upaniṣadarthāgāra :— Oh ! He is seen there with his eyesight fixed on the Supreme Spirit, like the Creator on the lotus, sitting in the lotus posture (*padmāsana*), in a solitary place at the root of the Udumbara tree, reciting philosophical verses, along with a pupil and two or three (men) interested in spiritual talk.

Piṅgalajaṭa :— Then we shall go straight there. (*Next, going there*) We, desirous of asking you something, bow down to you, because :

> In all (kinds of) (philosophical) enquiries, like the scriptures, the unsublated divine perception of a sage, is the authority. And so this pair, which makes the quality of a preceptor, is well seen in you. *7

Paṇḍita (*Smiling*) :— You wish to ask some questions ! All right, sit comfortably.

पिङ्गलजटः — यावदेतदारण्यकावसानं तावदिहैव तूष्णीं तिष्ठामः। (इति यथोचितमुपशयन्ति।)

उपनिषदर्थागारः — सखे भूतिभासुर, तवापि यत्प्रष्टव्यं तदपि पिङ्गलजटद्वारैव प्रष्टुमुचितं यतोऽयं पूर्वपरिचयभागमीषाम्।

भूतिभासुरः — अयं निजः परो वेति गणना लघुचेतसाम्।
उदारचरितानां तु वसुधैव कुटुम्बकम्॥ ८॥

इति प्राचीनवचोऽपि किं ते न श्रुतिपथमयासीत्। तथापि त्वदनुमतमेव भवतु। (इति पिङ्गलजटकर्णे कथयति एवमेवमिति।)

पण्डितः — प्रष्टव्यमधुना सुखेन।

पिङ्गलजटः — मैत्रेयीब्राह्मणे यः प्रिय इति गदित-
स्तावदात्मा परात्मा
किं वाऽसौ जीव एवेत्यमलमतिमता
दृष्टिसृष्टिश्च केति।
ज्ञानीया भूमिका सा यमिनि कतिविधा
का च मुक्तिर्जनानां
किं भावो मुक्तिकाले भवति भगवता
सर्वमेतन्निरूप्यम्॥ ९॥

पण्डितः — संसारिपतिजायादिभोगप्रीत्यादिसूचनात्।
पत्यौ प्रीतिं प्रकुर्वाणा जाया पत्युः सुखाय नो॥ १०॥

किन्तु सा स्वसुखायैव पुत्रमित्रादयोऽपि च।
एवमेवेति तस्यार्थप्रतीतिर्यद्यपि स्फुटा॥ ११॥

तथाऽपि —

उपक्रमोपसंहारवशान्मोक्षस्य साधनम्।
आत्मज्ञानमिहावेद्यं तच्च जीवात्मनो न च॥ १२॥

Pingalajaṭa :— We shall quietly stay here till the completion of (the recitation) of the philosophical text.

(*Thus they sit there appropriately.*)

Upaniṣadarthāgāra :— Friend Bhūtibhāsura, whatever you want to ask, better ask through Piṅgalajaṭa alone, since he is already acquainted with the Revered Sir.

Bhūtibhāsura :— The thought that this one is mine or (this one is) a stranger (is found) among mean-minded people, but for those with a noble character the whole earth is (like) a family. *8

Have you not heard this ancient maxim ?

Let it be, however, as approved by you.

(*Thus he tells in the ear of Piṅgalajaṭa* : " Like this ".)

Paṇḍita :— You may ask without hesitation.

Piṅgalajaṭa :— Is the Self described in the *Maitreyi-Brāhmaṇa* as " dear ", the Highest Self or the Individual Self ? What is (meant by) *Dṛṣṭi-Sṛṣṭi* ? What types of levels of knowledge are found in a man (with) self-restraint ? and in what way is final liberation (attained) by the people ? What is the thought at the time of liberation ? Let the Revered Sir endowed with pure intellect explain all this (to us). *9

Paṇḍita :— Because of the suggestion of the worldly husband, wife etc. (and) enjoyment of pleasuse (etc.) the wife bestowing love on her husband is not meant for the happineses of the husband. *10

But she (as well as those like) the son, friend etc. are meant for their own pleasure. — Thus the understanding of meaning is apparently clear. *11

On account of the beginning and conclusion, the means of Liberation are stated to be the knowledge of the Ātman and not the Individual Self. *12

तथेति नात्र संसारी किन्त्वेषः परमेश्वरः ।
प्रियात्प्रियतरस्तावत्परमानन्दचिन्मयः ॥ १३ ॥

द्रव्येण किं मुक्तिरिति प्रपन्न-
मैत्रेयीवाक्यं प्रथमं ततस्तु ।
आशा न वित्तेन कदापि मुक्ते-
रित्थं वचस्तस्य मुनेस्तदन्ते ॥ १४ ॥

एतावदेवामृतमित्युदारं
वचस्ततोऽयं प्रतिपद्यतेऽर्थः ।
इत्थं सुनिश्चित्य कदापि चित्ते
न संशयालम्बनता विधेया ॥ १५ ॥

पिङ्गलजटः -- भगवन्नुदिते सवितरि क्व तमःसत्ता ।

पण्डितः -- दृष्टिसृष्टिस्तु --

दृष्टिरेव यदि सृष्टिरुच्यते
तत्र दृष्टिरिति किं मतं भवेत् ।
वृत्तिरूपमथ चित्तदा सखे
ब्रह्मणोऽपि खलु दृष्टिसृष्टिता ॥ १६ ॥

अन्त्यवृत्तिविषयस्य सर्वदा
सत्त्वतः सततमेव संसृतिः ।
तस्य चेति सुदृढं दृढबुद्धे-
र्दूषणं भवति किं क्रमतो न ॥ १७ ॥

दृष्टेर्भिन्नतया न सृष्टिरिति चेज्ज्ञातं मयेदं न तु
ज्ञानं त्वेतदिति प्रतीतिरथ चेद्दृष्टेश्च सृष्टेः समः ।
कालस्तर्हि न सिद्धसाधनमहो ज्ञानेन शाब्दादिना
कुम्भादेः खलु सृष्टिरस्ति युगपत्तस्मान्मतं नेदृशम् ॥ १८ ॥

That being the case, not the migratory Self but He (the Ātman) is the Highest God dearer than the dear one, the highest bliss, (and) the pure intellingence. *13

At first there is the question of the submissive Maitreyī viz. " Is Liberation (possible) theough wealth ? " And finally the Sage says : " There is never any hope for Liberation (through) wealth ". *14

There is the excellent statement : " This much is the nectar ", and so this meaning is (easily) understood. Having once established this in mind, one should never succumb to any doubt. *15

Piṅgalajaṭa :— Revered Sir, how can there be the existence of darkness when the Sun rises ?

Paṇḍita :— *Dṛṣṭi-Sṛṣṭi* means :

If the creation is said to be the same as perception then what is meant by perception ? If it is in the form of mental state or intelligence, then O Friend ! there would be creation by perception even in the case of the Supreme Reality. *16

If one makes (oneself) the object of his inferior mental condition, there is a constant transmigration from reality. Is there no defect in that (the man with) firm resolve (transmigrates continuously) in gradual order ? *17

The view that to the difference in perception there is no creation is not acceptable to me. If it is understood that it is knowledge, then the time of the perception and creation would be the same (and) there would not be the accomplished means (of perception), (but) through verbal cognition there is instant creation of pot etc. This view therefore is not correct. *18

मतं किन्तु —

दोषप्रयुक्तत्वनिबन्धनस्य
ज्ञानैकसत्त्वस्य तथात्त्वमत्र ।
तथाविधं स्यात्तव बुद्धसत्त्वा-
भावस्य वा तत्त्वमिति प्रतीमः ॥ १९ ॥

जीवादिषट्कस्य न सादितास्ती-
त्यतस्ततोऽन्यत्र तु दृष्टिसृष्टिः ।
आस्तां तु सा तत्र तथाऽपि काचित्
क्षतिर्न तत्त्वार्थविचारकाणाम् ॥ २० ॥

पिङ्गलजटः — घटादेः स्वज्ञानात् प्रथममिह सत्त्वं न च ततः
कथं तज्ज्ञानं स्यादहह खलु सम्बन्धविरहात् ।
हृषीकैंस्येत्येवं यदि वदति कश्चित्खलु तदा
प्रदेयं किं तस्योत्तरमिति सशङ्कं मम मनः ॥ २१ ॥

पण्डितः — स्वप्ने यथाऽसत्यपि सन्निकर्षे
कुम्भेन्द्रियादेरहमत्र कुर्म्भम् ।
पश्यामि चैवं मतिरस्ति जन्तोः
सवासनान्तःकरणात्तथैव ॥ २२ ॥

जाग्रद्दशायामपि जायमाना कुम्भादिबुद्धिर्न च सन्निकर्षम्
अपेक्षते स्वप्नदशासु तावद्रथादियोगं श्रुतिरेव साक्षात् ॥ २३ ॥

रथा न तत्राथ रथस्य योगा मार्गोऽपि नास्तीति निराचकार ।
जाग्रद्दशायामपि तद्वदेवेत्यतो न कश्चिद्भवतीह दोषः ॥ २४ ॥

पिङ्गलजटः — यद्येवं तर्हि —

रूप्यादिबाधकस्यापि दृष्टिसृष्टित्वमागतम् ।

७. B. शी. ८. B. कुभ.

It is held however :

That there is the reality of the existence of only cognition based on faulty association. It may be like that or we think that there is the truth of the nonexistence of your enlightened Self. *19

There is no destruction of the six including the Individual Self and so creation due to perception exists at the place other then (those objects). Let it be there. There is no harm, however, on the part of those thinking of the real object.

Piṅgalajaṭa :— There is no existence of pot etc., prior to its own cognition and also, how could that cognition take place in the absence of contact with the sense-organs ? If someone really asks like this, my mind is perplexed as to what answer should be given to him. *21

Paṇḍita :— Just as in dream, inspite of the absence of contact of sense-organs with pot etc., man has cognition viz. " I am looking at a pot ", due to the mind being full of desires, similarly, *22

the cognition of pot etc. arising in the waking state also does not depend on contact (with the sense-organs). In the dream condition, however, the Śruti itself sets aside the existence of chariot etc. by saying : " There are neither chariots nor contacts with the chariot, nor the path ". — Similar is (the case) in the waking state; here there is no defect. *23 & *24

Piṅgalajaṭa :— If it is so, then :

there follows creation due to perception in the case of the silver etc. (which can be) sublated ;

तथा च—

शुक्तिरूप्यादिमिथ्यात्वासिद्धिरेव मता भवेत् ॥ २५ ॥

पण्डितः—शृणु रे। बाध्यान्यूनसत्ताकत्वमेव प्रयोजकबाधकत्वेन न त्वधिकसत्ताकत्वम्। एवं च व्यावहारिकेण व्यावहारिकबाधवत् प्रातिभासिकेन प्रातिभासिकबाधाविरोधादिति।

उपनिषदर्थागारः—भगवन्, तर्हि प्रत्यभिज्ञायाः का गतिः पूर्वप्रतीतस्योत्तरमसत्त्वात्।

पण्डितः—नेह नानास्तीत्यादिश्रुतिभिः प्रपञ्चमिथ्यात्वेऽवधृते रज्जुभुजङ्गवत् प्रतिभासमात्रं शरीरत्वमेव प्रतिभासातिरिक्तकालसत्त्वे बाधकमतो भिन्नसमयानामात्मभिन्नानां प्रत्यभिज्ञाभ्रान्तिः[१]। एकसमयावच्छिन्नघटादावात्मनि चाभेदे बाधकाभावात्।

पिङ्गलजटः—चिरकालावस्थायिनी जाग्रत्सृष्टिरिति तत्राज्ञातसत्त्वं वक्तुमुचितम्।

पण्डितः—स्वप्नजागरयोः सृष्टिस्तुल्यैव दृश्यते। एवं च स्वप्ने दृष्टिसृष्टिरङ्गीकार्या न जागर इत्यत्र किं नियामकम्।

पिङ्गलजटः—जाग्रति दृष्टिसृष्टित्वाङ्गीकारे जीवब्रह्माभेदबुद्धेरपि तत्त्वेन प्रमाणजन्यत्वाभावेन तत्त्वज्ञानत्वं न स्यात्।

पण्डितः—अबाधितविषयत्वेन तस्यास्तत्त्वज्ञानत्वोपपत्तेः।

उपनिषदर्थागारः—ध्रुवा द्यौ र्ध्रुवा पृथिवीत्यादिश्रुतेः का गतिः।

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१. B. भ्रांता.

and so :

non-acceptance of the false nature of silver (seen in) a conch shell etc. would be maintained. *25

Paṇḍita :— Oh ! please listen. Causing sublation (means) having superior existence to that (which) is to be sublated and not having any more existence, and so like sublation of worldly (objects) by worldly objects (there is) sublation of illusory (objects) by illusory (objects) due to the absence of contradiction.

Upaniṣadarthāgāra :— Sir, then what is the state of recognition since that which was cognised before does not exist afterwards ?

Paṇḍita :— By Śrutis like " There is nothing manifold here ", once the false nature of worldly existence is understood, the physical body is merely an illusion like the serpent (seen in place of) the rope. It is sublated apart from the time of appearance and so for the (objects) belonging to different (spans of) time and different from the Self, there is illusion of recognition; on account of the absence of sublation in the case of the pot and the Self being non-different and existing at one and the same time.

Piṅgalajaṭa :— Is it proper to speak about the objects being unrecognised since the waking state lasts for a long time ?

Paṇḍita :— The world of creation in dream as well as in the waking state is seen to be equal. If so, what is the criterion for the acceptance of creation due to perception in the dream state and not in the waking state ?

Piṅgalajaṭa :— Assuming creation due to perception in the waking state, there would not be the knowledge of reality due to the absence of operating authority in fact, viz. the understanding of non-difference between the individual self and the Brahman.

Paṇḍita :— Since it has the object (which is) not sublated, it is proved to be right.

Uupanisadarthāgāra :— What is the meaning of the Śruti such as " Heaven is everlasting, the earth is everlasting " ?

पण्डितः — श्रुवो राजेत्यादेर्बाधितत्वात् दृष्टिसृष्टिसन्तानाविच्छेदपरत्वात्तस्याः। दृष्टिसृष्टौ च यथाग्नेः क्षुद्रा विस्फुलिङ्गा[10] व्युच्चरन्ति इत्येवमेवास्मादात्मनः सर्वे प्राणा सर्वे लोकाः सर्वे वेदाः सर्वा[11]णि भूतानि सर्व एवात्मान उच्चरन्तीति श्रुतिः स्वप्नोत्थिताज्जीवात् प्राणादिसृष्टिं प्रतिपादयन्ती प्रमाणम्। विमतं दृश्यम्। नाज्ञानं सत्, मिथ्यात्वात्, स्वप्नप्रपञ्चवत् – इत्यनुमानमपि। न चाप्रयोजकत्वं यतो दृश्यस्य दृष्टिरेव सत्ता कल्पनीया लाघवान्नान्यागौरवात्। तस्मात् दृष्टिसृष्टौ न सतां विप्रतिपत्तिः।

पिङ्गलजटः — सम्यगुपपादिता दृष्टिसृष्टिरधुनोपपादनीया ज्ञानभूमिका।

पण्डितः — वदन्ति बहुभेदेन वादिनो ज्ञानभूमिकाः।
मम त्वभिमता नूनमिमा एव शुभप्रदाः ॥ २६ ॥

इत्यभिधाय शुभेच्छा, विचारणा, तनुमानसा, सत्त्वापत्तिरसंसक्तिः, पदार्थभावनी, तुर्येति सप्ताभि[12]र्हिता भगवता वशिष्ठेन।

स्थितः किं मूढ एवास्मि प्रेक्षेऽहं शास्त्रसज्जनैः वैराग्यपूर्वमितीच्छाऽऽद्या। शास्त्रसज्जनसंपर्कवैराग्याभ्यासजा सदाचारप्रवृत्तिर्द्वितीया। विचारणाशुभेच्छाभ्यामिन्द्रियार्थेष्वसक्तता मनसः सा तृतीया। एतत्त्रितयाभ्यासाच्चित्तेऽर्थविरतेर्वशात्सत्त्वात्मनि स्थितिश्चतुर्थी। तस्यां च ज्ञानोत्पत्तिः। दशाचतुष्टयाभ्यासादसङ्गफलेन च रूढसत्त्वचमत्काराऽसंसक्तिनामिका पञ्चमी। भूमिका पञ्चकाभ्यासात्स्वात्मारामतया दृढम्। अभ्यन्तराणां बाह्यानां पदार्थाना[13]मभावनात्। परप्रयुक्तेन चिरं प्रयत्नेन विबोधनं पदार्थभावनी नाम षष्ठी।

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१०. B. ङ्गिा.　　११. C. वा.
१२. B. ति.　　१३. B. नांम.

Paṇḍita :— Since a statement like " The king is eternal " is sublated, that being not disconnected from the series of creation due to perception; and in creation due to perception also, the Śruti, " Just as tiny sparks come out of the fire, so also from this Self arise all vital airs, all regions, all Vedas, all the beings, arise ", propounding the creation of vital airs etc. out of the Self got up from the dream, is the authority. That which is seen is Inconsistent. The nescience is not real and it is false like creation in dream. This is also the inference. And it is not purposeless in the case of creation since the existence of only perception is to be imagined due to brevity, not the other one due to cumbersomeness. There is therefore no dispute among the wise about the concept of *Dṛṣṭi-Sṛṣṭi*.

Piṅgalajaṭa :— The concept of *Dṛṣṭi-Sṛṣṭi* has been well explained (by you) ; now the level of knowledge may (please) be expounded.

Paṇḍita :— The wise (people) speak about the different types of levels of knowledge, but I approve of only those which bring about good. *26

Having said this, the revered Sage Vasiṣṭha has proclaimed seven (of them) : *Śubhecchā*, *Vicāraṇā*, *Tanumānasā*, *Sattvāpatti*, *Asaṁsakti*, *Padarthābhāvanī* (and) *Turyā*.

The first (one) is the desire preceded by dispassion in the form : ' Why have I lived like a stupid (fellow) ? I (shall now) see (with the help of) the scriptures and noble people '. The second one is inclination for good conduct arising out of contact with the scriptures, noble people and dispassion. The third one is mental detachment in the objects of sense-organs due to deliberation and noble desires. The fourth one is the staying in the pure Self due to mental detachment towards objects on account of repeated practice of the three (previous virtues). There is (at this stage) the rise of knowledge. The fifth one is called non-contamination. It is the miraculously developed virtuous purity as a result of non-attachment and practice of the four virtues. Due to the constant practice of five states (of getting knowledge) constantly finding delight in the Self (and) by not thinking of the internal (or) external objects, (there

भूमिषट्काभ्यासाद्भेदस्यानुपलम्भतः ।
यत्स्वभावैकनिष्ठत्वं सा ज्ञेया तुर्यगा गतिः ॥ २७ ॥

एषा हि जीवन्मुक्तेषु तुर्यावस्थेह दृश्यते ।
विदेहमुक्तिविषयं तुर्यातीतमतः परम् ॥ २८ ॥

ये हि राम महाभागाः सप्तमीं भूमिकां गताः ।
आत्मारामा महात्मानस्ते महत्पदमागताः ।
जीवन्मुक्ता न सज्जन्ति सुखदुःखैरसंस्थिताः ॥ २९ ॥

— इत्यादिना[१४] विवृताश्च ।

पिङ्गलजटः — जीवन्मुक्तौ किं मानम् ।

पण्डितः — तस्य तावदेव चिरमित्यादिका श्रुतिः प्रमाणम् ।

पिङ्गलजटः — कश्चिदेनां न मनुतेऽपि ।

पण्डितः — सर्वज्ञात्मगुरोरविरोधिसाक्षात्कारोत्पत्तौ लेशतो[१५]ऽप्यविद्यानुवृत्त्यसम्भवाज्जीवन्मुक्तिशास्त्रं श्रवणादिविध्यर्थवादमात्रम् । शास्त्रस्य जीवन्मुक्तिप्रतिपादने प्रयोजनाभावात् । अतः कृतनिदिध्यासनस्य ब्रह्मसाक्षात्कारोदयमात्रेण सविलासाविद्यानिवृत्तिरिति ।

आत्यन्तिकी दुःखनिवृत्तिमेव
मुक्तिं जरन्न्यायविदो वदन्ति ।
वेदान्तिनोऽज्ञाननिवृत्तिरूपां
तां ब्रह्मरूपां खलु मन्वतेऽपि ॥ ३० ॥

पिङ्गलजटः — तर्हि सर्वदा मुक्तिप्रसङ्गः ।

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१४. B. वि. १५. B. ष.

arises) the sixth (state) viz. non-difference to the objects (also called) enlightenment due to the continuous effort made intensely.

On account of the absence of difference as a result of the practice of the six states, that (which is called) remaining steadfast only in one's own being should be known as the final state. *27

This final state is indeed found in those liberated while alive, but the one after death which is the object of final liberation is beyond this i. e. the final state. *28

Those great souls, O Rāma, who really attain the seventh state, those noble souls getting delighted in the Self, reach the Supreme state; those liberated while (still) alive do not get disturbed by pleasure or pain. *29

And thus they are explained.

Piṅgalajaṭa :— What is the evidence for liberation (of a man) while he is (still) alive ?

Paṇḍita :— The Śruti like " He has to stay that long ... etc. " is the authority.

Piṅgalajaṭa :— It is even possible the some may not approve of it— ?

Paṇḍita :— At the rise of the realization (which is) non-contrary to the preceptor viz. the omniscient self, there being not the slightest possibility of the continuity of nescience, the scripture (about) the liberation (of a man still) alive is merely a glorificatory sentence pertaining to the injunction of hearing etc; (and) as there is no purpose served by the Scriptures asserting liberation during life-time. Hence, there is the cessation of nescience along with its dalliance, the moment there is the direct perception of the Brahman on the part of a person who has prectised meditation.

The knowers of the ancient school of Nyāya call the complete cassation of sorrow, liberation, and the followers of Vedānta believe it to be in the form of the Brahman of the nature of cessation of nescience. *30

पण्डितः — ब्रह्मास्ति यद्यपि सदा न तथापि मुक्ति-
ब्रह्मोपलक्षणतयाऽभिमता तु वृत्तिः ।
भूत्वैव सा भजति तत्त्वमिदं तु दृष्टं
पाकादिके सकललोकमताविरुद्धम् ॥ ३१ ॥

पिङ्गलजटः — भूतृणत्वादिवद्धर्मोऽप्यपेक्षितो ब्रह्मणे किम् ।

पण्डितः — उपलक्षणपक्षे तूपलक्ष्यस्य केवलम् ।
सत्त्वं तन्त्रतयाभीष्टं न स्वरूपातिरिक्तता ॥ ३२ ॥
गौरवात्किञ्च जात्यादौ स्वतो व्यावृत्तता यथा ।
तथोपलक्ष्यतापक्षेऽवच्छेदककथा वृथा ॥ ३३ ॥

पिङ्गलजटः — मुक्तेर्ब्रह्मरूपत्वेऽसाध्यत्वापत्तिः[१६] ।

पण्डितः — उपलक्षणरूपा तु वृत्तिः साध्येतिसाध्यता ।
मुक्तेर्वृत्तिविनाशस्तु तप्तलोहाम्बुवन्मतः ॥ ३४ ॥

पिङ्गलजटः — आस्तां तथा तन्ननु कार्यरूपा
वृत्तिं कथं नाशयितुं[१७] समर्था ।
सोत्पत्तिर्मूलां खलु तामविद्यां
न चैवमन्यत्र तु दृष्टमस्ति ॥ ३५ ॥

पण्डितः — यथाग्निपटसंबन्धः पटस्यास्ति विनाशकः ।
तद्वदेवेदमित्यादि विज्ञेयं सुधिया त्वया ॥ ३६ ॥

ईशस्य प्रतिबिम्ब एष इति चेज्जीवस्तदा तस्य त-
द्भावापत्तिरथैव निर्मलचितेस्तर्ह्यस्तु तद्रूपता ।

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१६. B. पत्ति.
१७. B. नाशकयतुं
१८. B. स्वोत्पत्ति.

Piṅgalajaṭa :— Then there would be the undesirable contingency of having perennial liberation.

Paṇḍita :— Although the Brahman exists eternally, still there is no liberation since it is said to be the mental attitude assuming the nature of Brahman. That (mental attitude) which was there attains reality as is seen in (the act of) perfect fruition universally agreed upon by all the schools. *31

Piṅgalajaṭa :— Is any (attribute) expected in the Brahman as a blade of grass is of the Earth ?

Paṇḍita :— In the case of the characteristic mark, merely the existence of that which is the object is desired due to the main doctrine and not its separate nature. *32

Just as there is diversion in the species due to combrousness, similarly the point of difference on the part of the object is meaningless. *33

Piṅgalajaṭa :— If liberation is in the form of Brahman, then there would be the undesirable contingency of its non-achievement.

Paṇḍita :— Since the mental attitude characterized (by the Brahman) is attainable, it should be accomplished. Termination of the mental attitude (at the time) of liberation is said to be like water (dropped on) heated iron. *34

Piṅgalajaṭa :— Let it be so ; but how is the mental attitude in the form of effect, capable of destroying that nescience rooted in the source ? Moreover this is not seen anywhere else. *35

Paṇḍita :— Contact of fire with cloth destroys the cloth. This is similar to that. Thus it is to be known by you, a talented man. *36

If the Individual Self is the reflection of God, there arises the undesirable contingency of consuming its nature. If however it is that of pure intelligence, let there be identification with that ; it is seen in (the phenomenon of) liberation after death of a person, like assuming the form of a big sun due to the property of water etc., on the

मुक्तौ दृष्टमिदं जनेऽपि विगमे तोयाद्युपाधेर्महा-

सूर्यत्वं भवतीव तोयगरवेर्माऽस्त्वत्र ते संशयः ॥ ३७ ॥

उपनिषदर्थागारः — संक्षेपतः सूचितोऽप्ययमर्थस्तथा न चित्तपथमवतरतीति विषदतयाऽभिधेयः ।

पण्डितः — एकजीववादे तदेकाज्ञानकल्पितजीवेश्वरविभागादिसमग्रभेदप्रपञ्चस्य तद्विद्योदये विनाशान्निर्विशेषचैतन्यरूपेणावस्थानम् । अनन्तजीववाद एकस्य विद्योदये तदविद्याकृतप्रपञ्चलयेऽप्यन्यपुरुषाविद्याविहितप्रपञ्चोऽनुवर्तते । तथापि जीववदीश्वरोऽपि प्रतिबिम्बविशेष इति पक्षे मुक्तस्य बिम्बभूतचैतन्यापत्तिः । प्रतिबिम्बो जीवो बिम्बस्थानीय ईश्वर इति मते मुक्तस्य, आसर्वमुक्तिः सर्वज्ञत्वादिगुणकेश्वरभावापत्तिः ।

उपनिषदर्थागारः — मुक्तस्याविद्याद्यसत्त्वात्सर्वज्ञत्वादिगुणकेश्वरत्वं कथम् ।

पण्डितः — तदविद्याभावेऽपि बद्धपुरुषान्तराविद्यासत्त्वात्तत्कृत एव तत् ।

उपनिषदर्थागारः — सगुणोपासकानामपि "यथाक्रतुरस्मिंल्लोक" इत्यादिश्रुत्या, ईश्वरसायुज्यप्रतिपादनान्मुक्तस्य को विशेषः ।

पण्डितः — सगुणोपासकानामखण्डसाक्षात्काराभावादविद्यायास्तावदनिवृत्त्या नाखण्डानन्दस्फुरणं किन्तु[१९] उपासनाबलात्स्वभोगोपयुक्तदिव्यदेहादिसृष्टिसामर्थ्यमात्रम् । अत एवोक्तं व्यासपादैर्जगद्व्यापारवर्जमित्यादि भोगमात्रसाम्यलिङ्गाच्चेत्यादि । मुक्तानां तु जगत्सर्जनादिस्वातन्त्र्यलक्षणं निरवग्रहमैश्वर्यम् ।

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१९. B. रू.

part of the sun (reflected) in the water. May you not have any doubt (in this matter). *37

Upaniṣadarthāgāra :— Although briefly suggested, this topic is not understood (by us), so let it be clearly explained.

Paṇḍita :— In the theory of one Individual Self, due to the cessation of the entire world of Duality i. e. of the difference between the Individual Self and God imagined by the same nescience, there is the existence af attributeless. intelligent spirit at the rise of that (true) knowledge. According to the doctrine of infinite selves, at the rise of (true) knowledge on the part of one, though there is cessation of the mundane dealings caused by that nescience, the worldly dealings caused by the same on the part of another continues. Still, however, holding that God is also a particular reflection like the individual self, there would be the contingency of assuming intelligent nature of the original entity (the Brahman) on the part of the liberated man. According to the doctrine viz. an individual self is the reflection and God is the original object, there is complete liberation from all sides of a liberated man, i. e. assumption of the divine form endowed with the quality of omniscience etc.

Upaniṣadarthāgāra :— How does a liberated (man) assume the divine form endowed with the quality of omniscience etc. in the absence of nescience etc. (in him) ?

Paṇḍita :— Even in the absence of nescience in him (*tad*) due to the presence of nescience of another person who is bound by it, that (i. e. liberation) is only for the former.

Upaniṣadarthāgāra : — Even among the worshippers of the qualitative (*saguṇa*) Brahman, what is the speciality of a liberated Self, in the light of the Śruti, " As per (his) desire in this world " etc., propounding unification with God ?

Paṇḍita : — In the case of the worshippers of the qualitative (Brahman) and of non-cessation of nescience, there is no flash of perennial bliss ; but, on account of the strength of worship, there is merely the capability of creating a divine body etc. fit to be enjoyed by themselves.

भूतिभासुरः — भगवन्निवपदेन भवतीवेत्यत्रत्येन किमावेदितम् ।

पण्डितः — साधु रे साधु । अन्तर्निविष्टमतीनामेवैतादृशदर्शित्वम् । शृणु तर्हि । —

विवर्तः सर्वोऽसौ चिति भवति नानाविधतया
ततस्त्वेतद्रूपोन्नयनविषये चिन्तनमिदम् ।
चमत्कारं किञ्चिद्वहति सतताद्वैतधिषणा
निषण्णस्वान्तानां परमविदुषां नैव निवहे ॥ ३८ ॥

पिङ्गलजटः — भगवन्नरूपित्वान्निरवयवत्वाच्च चितः कथं प्रतिबिम्बः ।

पण्डितः — नीरूपस्य निरवयवस्य गगनस्य नीलपीतादिरूपस्य च प्रतिबिम्बदर्शनात् । वस्तुतस्तु —

यथोपलानां शकलैः शिशूना-
मोङ्कारलिप्या प्रथमं हि शिक्षा ।
तथैव जीवेश्वरचिद्विभागै-
र्जडस्य जन्तोरिति विद्धि तत्त्वम् ॥ ३९ ॥

पिङ्गलजटः — भगवन्, तत्त्वमाहैतद्भवान् । एवमेवाभिहितमष्टावक्रादौ

कूटस्थबोधमद्वैतमात्मानं परिभावय ।
आभासे हि भ्रमं मुक्त्वाऽभावं बाह्यमथान्तरम् ॥ ४० ॥

इति ।

भूतिभासुरः — भगवन्निहेदानीमात्मानन्दं प्रणम्य भूतपतेः सपर्यासंविधानाय गन्तुमीहे[२०] भवदनुज्ञाम् ।

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२०. B. गतु.

Rightly therefore it has been said by the revered Vyāsa: "Except the activity of the World" etc., "And on account of a characteristic similar with enjoyment alone" etc. In the case of the liberated (ones), however, there is unbridled sovereignty marked by the freedom of creation etc. of the world.

Bhutibhāsura :— Sir, what is meant by "as if" in "as if it becomes?"

Paṇḍita :— Bravo! Such is the foresight of men (endowed with) introspective mind. Then listen:

All this false appearance in the Supreme Reality occurs due to its manifold nature, and so this is the deliberation about the topic of its noble form. The knowledge or non-duality does not always cause any surprise to the great wise (people) having an inner mental equanimity. *38

Piṅgalajaṭa :— Sir, how can there be a reflection of the intelligent spirit since it is devoid of form and parts?

Paṇḍita :— As we see the reflection of the formless, partless Ether taking on blue or yellow form.

In fact:

Just as at first instruction (is given) to children by writing Oṅkāra by means of pieces of stones, similarly (instruction is given to) a dull person by (first teaching him) the differences between the Individual Self and God. Thus you understand the truth. *39

Piṅgalajaṭa :— Sir, you have uttered the truth. The same has been said in (books like) *Aṣṭāvakragītā* etc.:

Contemplate on the immutable self which is intelligent and non-dual, having given up delusion in appearance, (and having given up) external as well as internal condition(s). *40

Bhūtibhāsura :— Sir, I wish to take your permission to perform the worship of Lord Śiva, having paid my respects to Ātmānanda here right now.

पण्डितः — साधु । पिङ्गलजट, त्वमप्युपनिषदर्थागारेण सह स्वसमीहितं समासादय[२१] । वयमपि भगवतो भूतपतेर्विविक्तसमयमासाद्य सकलवीरविज्ञशिरोमणेर्बुधनिकरचिन्तामणेः सकलधर्मैकरक्षामणेः समस्तवेदान्तसाररहस्यमूर्तेः सत्यसन्धताकीर्तिपूरकृतदिगन्तरालपूर्तेर्महाराजाधिराजपदभाक्श्रीशिवराम महामहीपतेः कृते सन्देशप्राप्तिसमुत्सुकहृदया विश्वेशालये किञ्चित्कालं स्थास्यामः ।

(इति निष्क्रान्ताः।)

तृतीयोऽङ्कः ।

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२१. B. समासावयदय.

Paṇḍita :— All right, Piṅgalajaṭa, you also achieve what you desire along with Upaniṣadarthāgāra. We shall also stay for a while in the temple of the Lord of all beings (i. e. Lord Śiva), getting leisure time, (and) with the mind eager to get a message from the divine Lord of beings, for the sake of great sovereign king, Śivarāma, endowed with the position of the great Sovereign Emperor, foremost among all the heroic (and) learned (men), (who is like) a wish-fulfilling gem (Cintāmaṇi) for the host of the wise, the only gem protecting all Dharma (piety), sacred embodiment of the essence of the entire Vedānta, one who has filled the ends of directions with a great deal of (*lit.* flood of) dedication to truth and glory.

(*All exit.*)

—(Act III)—

चतुर्थोऽङ्कः

(ततः प्रविशति द्वित्रैर्विरक्तैरनुगत आत्मानन्दः ।)

आत्मानन्दः — अये भूतिभासुर एवायमित आयाति परमेश्वरपूजासाधन-पत्रपुष्पादिग्रहव्यग्र इव । अहो लोकस्य कौतुकमेतत् । यदयं लौकिकैः पत्रपुष्पफलादिभिरलौकिकमीश्वरमर्चयति ।

तथाहि —

मायाऽपि यस्यैकपदेकदेश-
संवेशमासाद्य विचित्ररूपम् ।
प्रपञ्चजातं रचयत्यजस्रं
क्वास्तीह तस्यासनसंनिवेशः ॥ १ ॥

पाद्यादिकल्पनकथाऽपि कथं घटेत
प्रोद्यन्नदीतटघटाहृततोयलेशैः ।
चैतन्यसद्रससुधानिधिरूपभाजो
देवस्य निर्मलतरस्य रजोविमिश्रैः ॥ २ ॥

यस्यास्ति नैवावरणं कदाऽपि
तस्यास्ति किं प्रावरणाय वासः ।
भूषाऽपि सर्वस्य विभूषणाय
नैवोचिता या रचिताऽल्पचित्तैः ॥ ३ ॥

यद्गन्धादखिलेन्द्रियाणि सततं तृप्तानि भूमीभवै[1]-
र्गन्धाद्यैः परिपूजनं न घटते नासैकसन्तोषदैः ।
किञ्चास्य त्रिजगत्प्रकाशकविभोर्दीपोऽपि को वा भवे-
दित्थं चेतसि चिन्तयत्यपि जनो नायं त्रपावर्जितः ॥ ४ ॥

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१. B. भावै.

ACT IV

(*Then enters Ātmānanda followed by two or three ascetics.*)

Ātmānanda :— O ! Bhūtibhāsura, as though busy in holding leaves, flowers etc., the means of worshipping God, is surely coming this way. Oh ! How marvellous of people, that they should be worshipping the supraworldly God with worldly leaves, flowers, fruits etc. !

To explain :

How can there be an arrangement of seat for Him, taking resort to one of whose feet even Māyā designs continuously the entire world of wonderful form ? *1

How even the talk of offering water for washing His feet etc. be appropriate with the meagre water fetched in pots from the banks of the upsurging rivers mixed with dust, for the God who is far more pure and is the substratum of the excellent treasure of the nectar-like superb flavour of the Supreme intelligent spirit ? *2

What is the use of garment for covering Him who has nothing to conceal and for whom even the decoration provided by the dull-witted people is not proper, as He is the embellishment of everything ? *3

The total worship by means of incense etc., arising from the earth (and) gratifying only the nose is not proper for Him by whose fragrance all the sense-organs are always satisfied. Moreover, what lamp would (illuminate) Him, the Omniscient God, enlightening all the three worlds ? Even though bearing this in mind, this man is not free from impudence. *4

यस्यान्नमेतत्सचराचरं हि मृत्यूपसिक्तं परमेश्वरस्य ।
तस्यानवद्यस्य निवेदयोग्याः किं शालयो मुष्टिमिता भवेयुः ॥ ५ ॥

यन्नाममात्रग्रहणेन जन्तुर्मुख्याऽतिशुद्धिं लभते क्षणेन ।
चित्तप्रसादं निखिलाङ्गकान्तिं ताम्बूलमेतत्कथमस्तु तस्य ॥ ६ ॥

यः प्रयच्छति सुधासरसानि स्वर्मयाण्यपि फलानि जनानाम् ।
तस्य सर्वजगतामधिपस्य स्यात्फलं किमिह दातुमपूर्वम् ॥ ७ ॥

यद्विभूतिनिजलोचनयोगाद्रक्ततामनुभवन्ति विरक्ताः ।
तस्य सर्वजगतामपि भर्तुर्दक्षिणा कथमिदं कनकं स्यात् ॥ ८ ॥

विरक्तः — कस्तर्हि पूजाप्रकारः ।

आत्मानन्दः — शृणु समाहितचित्तः ।

विरक्तः — कृतावधानोऽस्मि ।

आत्मानन्दः — चित्पद्ममे वासनमस्य शम्भो-
विवेकनीरैरतिदूरपूरैः ।
पाद्यादिकं चाद्वयवासनाभि-
र्वासोविधानं जगदीश्वरस्य ॥ ९ ॥

अलंकृतिः सर्वगतत्वमेव प्रभोः प्रकल्प्या चतुरेण पुंसा ।
यया स्वयं स्यात्सकलोऽपि लोकेऽलङ्कारचूडामणिरद्वितीयः ॥ १० ॥

निर्लेपतैवास्य तु चन्दनादिलेपश्चिदानन्दसुगन्धभाजी ।
शुद्धत्वबुद्धत्वनिरञ्जनत्वरूपाणि पुष्पाणि मनोहराणि ॥ ११ ॥

२. B. दु.
३. B. पूं.

Will a handful of Śāla-grains be an appropritate offering to the highest praiseworthy God whose food consists in this movable and immovable (world) chained to death ? *5

How can (the offering of) betel leaf be (proper) for Him by merely taking whose name a man instantly obtains the supreme, perfect purity, tranquillity of mind (and) lustre of the entire body ? *6

What extraordinary fruit would be there to be offered to Him, the Lord of the entire world, who bestows upon the people heavenly rewards more excellent than nectar ? *7

How can this gold be given as a gift to the Lord of the entire world by acquiring the splendour of whose own eyes, the ascetics experience attachment to Him ? *8

Virakta :— Then what is the (right) mode of worship ?

Ātmānanda :— Listen with an attentive mind.

Vrakta :— I am attentive.

Āmānanda ;— This Śaṁbhu, the Lord of the Universe, (has to be) offered the lotus in the form of the mind as His seat, water for washing feet etc. by means of the profusely flooded water (in the form) of discriminatory faculty, (and) provision of garment by thoughts of non-duality. *9

The decoration of the God is to be thought of as being all-pervasive by an intelligent man, by means of which he himself would become matchless embellishment in the world. *10

For Him, stainlessness alone is the ointment of sandal-wood etc. which has the fragrance of bliss of the Supreme Spirit (and) beautiful flowers (are) in the form of purity, enlightenment and spotlessness. *11

पृथक्चितेर्यत्प्रतिभाति सर्वं
तदेव चिद्वह्निगतं सुधूपः ।
यद्वासनावासितचित्तगेहं
निवासयोग्यं जगदीश्वरस्य ॥ १२ ॥

प्रेम्णार्द्रभावं गमितैरदभ्रै-
श्चिद्वह्निसंयोजितवृत्तिसूत्रैः ।
दीपक्रिया स्वात्मनिवेदनं तु
नैवेद्यमेकं परिपाकरम्यम् ॥ १३ ॥

अज्ञाननागलतिकाश्रितभूतपत्रं
जीवाभिमानपरमक्रमुकाभिरामम् ।
भेदैकचूर्णगुणताखदिरादियुक्तं
ताम्बूलमस्तु परमाद्वयचिन्मयाय ॥ १४ ॥

ब्रह्मोपदेशाधिकभूमिभाग-
प्रोद्यत्स्वबोधामृतवृक्षजातम् ।
सच्चिन्मयस्यास्तु रसैकपात्रं
सर्वैक्यता स्वादुफलं शिवाय ॥ १५ ॥

सर्वप्रपञ्चसुखसंस्थितिमूलभूतं
दृग्दृश्यदर्शनविधाननिधानमेकम् ।
देयं यथोक्तविधिना खलु दक्षिणार्थे
दक्षेण लक्षितशिवाय चिदात्मकाय ॥ १६ ॥

इत्थं किञ्चिदपक्वमानसमुदे पूजाप्रकारः पुरा
पूर्वाचार्यमतः सुपक्वमनसामन्योऽस्ति सर्वाधिकः ।

All that appears to be different from the intelligent Supreme Spirit is an excellent incense arising out of the fire in the form of the Supreme Principle. The mental abode made fragrant by aspiration for Him is the fitting abode of the Lord of the World. *12

The ritual of (waving) lamp (is done) by means of the plentiful threads in the form of mental attitudes connected with the fire in the form of the intelligent Supreme (and) made wet by love (for Him); the self-dedication made pleasant by (its) perfection is the only offering (to Him). *13

Let there be (an offering of) betel-leaf to the highest non-dual blissful God, (the betel-leaf) taking support of the Nāga-creeper in the form of nescience (mixed with) lime in the form of duality alone (as well as) with catechu (Khadira) in the form of attributes (tasting) delicious due to the great betel-nut in the form of self-conceit. *14

Let there be a delicious fruit in the only container of bliss in the form of all-identity (offered to) Lord Śiva, (the fruit) produced by the tree (in the form) of nectar-like self-realization blossomed out of the greater ground portion (in the from) of the preaching of the Brahman. *15

The only treasure of the arrangement of (the trio viz.) the eye-sight, the object to be seen and the act of seeing, being the root cause of blissful existence in the whole world should indeed be given as a gift with proper ritual by a vigilant person to Lord Śiva who is the goal, possessing the nature of the Supreme Intellignece. *16

Thus formerly this mode of (offering) worship was approved by the ancient teachers (in order to give) some delight to (a man of) immature mind. But there is another (one), superior to all (others) (meant for)

सर्वत्रैव सदैव साधयति यः स्वात्माद्वयं चिन्मयं
सर्वाभावनमेव दैशिकमुखोद्गीतश्चिरं चिच्छिवे ॥ १७ ॥

विरक्तः — कथमयमन्येषां मतिपथमवतरेत् ।

आत्मानन्दः — हृदाकाशचिदाकाशभूताकाशैक्यभावनात् ।
यदोदेति परानन्दस्तदाऽसौ भासते स्वयम् ॥ १८ ॥

विरक्तः — साधु समभिहितं हितं भवता भवतापनोदकमिदम् । किञ्च न कमप्येवं वद[४]न्तं भवदन्यमहमद्राक्षम् ।

आत्मानन्दः — साधु सखे साधु यदभिहितं भवता नाहमेवं वदन्तं भवदन्यमद्राक्षमिति । यतो य एवमुक्तवान् वदति वदिष्यति वा स एवाहमहमेव सः ।

विरक्तः — सखे किमसि वामदेव एव भवान् यतः स एवमेवावोचदहं सूर्य इत्यादिकम् ।

आत्मानन्दः — उपाधिपरित्यागादित्यवेहि । अथवा, नैतदप्युचितं वक्तुमुपाधेर्मिथ्यात्ववत्तया शुद्धस्य च ग्रहणायोग्यतया त्यागग्रहयोरसंभवात् ।

(अत्रान्तरे भूतिभासुरः ।)

भूतिभासुरः — आत्मानन्द, नमस्ते ।

आत्मानन्दः — चिद्वस्तुलाभोऽस्तु ते ।

भूतिभासुरः (आत्मगतम् ।) — अहो विरक्ता अपि यत्रानुरक्ताः सोऽयमात्मानन्दः कथमेवं न वदेत् । (प्रकाशम् ।) (स्मरणमभिनीय ।) अखण्डार्थताविचारोपक्रम एव कुतोऽभूत् ।

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४. B. वदंत.

those of mature mind, which always brings about at all places the long lasting blissful non-duality of the Self with Lord Śiva, the intelligent principle, the negation of everything and proclaimed through the mouth of the (spiritual) teacher. *17

Virakta :— How could this be understood by others ?

Ātmānanda :— This itself flashes forth when the Supreme bliss dawns as a result of contemplation of the unity between the spiritual sphere, the Supreme intelligent sphere and the physical sphere. *18

Virakta :— This beneficial advice, annihilating worldly pangs, has been perfectly pointed out by your revered Sir. Moreover, I have not seen anybody else except you speaking like this.

Ātmānanda :— Bravo, Friend Bravo ! You rightly said that you have not seen anybody else speaking like this since he who has said or speaks or will speak like this is I and I am he.

Virakta :— Friend, are you Vāmadeva, since he alone said : " I am Manu ", " I am Sūrya " etc. ?

Ātmānanda :— Know it to be (so) on account of (his) renouncing adjuncts. Or, this is also not proper to speak of due to the false nature of the adjuncts, whereas the pure Brahman being incapable of being acquired, there is the impossibility of renunciation and acceptance.

(*Meanwhile* (*comes*) *Bhūtibhāsura.*)

Bhūtibhāsura :— Ātmānanda, I bow down to you.

Ātmānanda :— May you attain the Supreme Intelligent Spirit.

Bhūtibhāsura (*To himself*) :— Oh ! How this Ātmānanda, to whom even ascetics are also attached, would not speak like this ? (*Loudly*) (*Indicating recollection by gesture*) Only the commencement of deliberation of the eternal object (Brahman) has been done.

विरक्तः — एवमेव ।

भूतिभासुरः — साधु व्यवसितं सखे, यदेवंविचारे मनो दत्तवानसि मूढवैराग्याभिमानमपहाय ।

विरक्तः — विलसितमेतत्सुसङ्गतेः ।

भूतिभासुरः — साधु सखे, साधु सत्यमाह भवान् । उक्तं च पूर्वाचार्यैः —

सङ्गः सर्वात्मना त्याज्यः स चेद्धातुं न शक्यते ।
सद्भिः सह स कर्तव्यः सन्तः सङ्गस्य भेषजम् ॥ १९ ॥ इति ।

विरक्तः — तत्त्वमस्यादिवाक्येषु न सम्भवति लक्षणा । नोपयुक्ता च सेति कस्यचिद्वचनमहमश्रौषम् । तदेतद्युक्तमयुक्तं वेति वदतु भवान् ।

भूतिभासुरः — तत्त्वमस्यादिवाक्येषु शुद्धचिन्मात्रलक्षणा ।
वेदान्तिसम्मता सेह शक्या सम्बन्धतः कथम् ॥ २० ॥
युक्तेति यन्मतं तद्धि विमतं मायिको यतः ।
सम्बन्धः स्वीकृतः शुद्धे तादात्म्यं वा मतं तथा ॥ २१ ॥
नैवात्मभिन्नं तदिति तमेवेत्यादिका श्रुतिः ।
निराबाधेति सिद्धान्तं चिरं चित्तेऽवधारय ॥ २२ ॥

वस्तुतस्तु —

अन्यत्रशक्यसम्बन्धसत्त्वात्तात्पर्यमेव हि ।
लक्षणाबीजमास्थेयं तेन तत्कल्पना वृथा ॥ २३ ॥
लक्षणाजन्यविज्ञानं निर्विकल्पं मतं यतः ।
प्रमाणमत्र जागर्ति तमेवेत्यादिका श्रुतिः ॥ २४ ॥

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५. B. मा.   ६. B. भू.

Virakta :— You are right.

Bhūtibhāsura :— Friend, you have properly decided, since giving up the vanity of delusive asceticism, you have engaged (your) mind in such thinking.

Virakta :— This is a pleasant outcome of the excellent company.

Bhūtibhāsura :— Bravo Friend, Bravo ! You have rightly pointed out. This has been said by the ancient preachers too :

> Attachment should be totally shunned; if it is not possible to give it up, it should be effected with the noble, (since) they (noble men) are (as it were) the healing medicine for the (evils of) attachment. *19

Virakta :— I have heard somebody saying that in the Upaniṣadic sentences like " You are that " (the power of) indication is not possible, nor is it useful. Let the Revered Sir explain whether it is proper or improper.

Bhūtibhāsura :— In sentences like " You are that " the only indication of the pure intellingent Self (is) approved by the followers of Vedānta. How can that (indication), however, be due to the relation ? *20

> If it is said it is proper, (we say) it is a wrong assumption since the relation is said to be false or it may be held to be the identification with the pure (self). *21

> The Śruti like " That is not different from the Self " or like " That alone " etc. remains unsublated. Keep this doctrine always in your mind. *22

As a matter of fact :

> the cause (*lit.* the seed) of (understanding) indication being temporary, the purport (arises from) the existence of relation possible elsewhere and so its imagery is worthless. *23

> As the knowledge arising but of indication is said to be without any attribute, here the evidence is the Śruti like " It awakens that alone ". *24

विरक्तः — तथ्यमाह भवान्। परन्तु सति कुड्ये चित्रमिति न्यायं किन्नाश्रौषीद्भवान्।

भूतिभासुरः — तत्किं लक्षणां खण्डयितुमुद्यतोऽसि।

विरक्तः — नाहमुद्यतोऽस्मि।

भूतिभासुरः — तर्ह्यन्यमतमेवानुवदतु भवान्।

विरक्तः — साधु भूतिभासुर, साधु।

तत्त्वमस्यादिवाक्येषु योग्यतावशतः सुखम्।
शुद्धाभेदप्रतीतिः स्याल्लक्षणा क्वोपयोगिनी ॥ २५ ॥

भूतिभासुरः — इयं शङ्का पिशाचीव समर्था बाधितुं कथम्।
भवेत्सुलक्षणां साधो वेदान्तपदसंस्थिताम् ॥ २६ ॥

यतः —

अत्यन्तासत्यपि ह्यर्थे ज्ञानं सर्वस्य जायते।
शब्दादतोऽपि नैवास्ति योग्यता क्वापि कारणम् ॥ २७ ॥

विरक्तः — शाब्दप्रमायां खलु योग्यतायाः
प्रमागुणस्ते न च शाब्दबुद्धौ।
योग्यत्वधीः कारणमित्यदः किं
नैवागतं ते श्रवणोऽपि किञ्चित् ॥ २८ ॥

भूतिभासुरः — शृणु रे। —

शाब्दप्रमायां भ्रमविप्रलिप्साद्यभाव एवास्तु गुणः सुखेन।
आवश्यकादेव हि कार्यसिद्धौ को वाऽन्यमङ्गीकुरुते तदर्थम् ॥ २९ ॥

विरक्तः — गौर्द्रव्यमित्यत्र विशेष्यमात्रे
द्रव्यत्वमन्वेति यथा तथात्र।
विशिष्टशक्त्यैव विशेष्यशुद्धे-
ऽभेदान्वयो लक्षणया विनाऽपि ॥ ३० ॥

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७. B. श्रौशीर्भवान्.

Virakta :— You are right. But have you not heard the maxim : " If there is a wall then only there can be a wall-painting " ?

Bhūtibhāsura :— Are you set to refute indication ?

Virakta :— No. I am not.

Bhūtibhāsura :— Then you please repeat another view.

Virakta :— Bravo Bhūtibhāsura, bravo !

In statements like " You are that ", there is easily the comprehension of pure non-difference on account of propriety; what is the use of indication then ? *25

Bhūtibhāsura :— O Noble One ! how would this goblin-like doubt be able to sublate the perfect indication existing in the doctrine of Vedānta ?

Because :

On account of verbal (authority) everybody gets knowledge even with reference to absolutely false object; (and) so propriety is not the (real) reason. *27

Virakta :— In the verbal knowledge of propriety, there is indeed no attribute of knowledge nor is the understanding of propriety the real cause. Have you not heard of this (theory) ? *28

Bhūtibhāsure :— Listen :

Let there simply (*sukhena*) be the attribute, viz. absence of delusion, deception etc. in the verbal knowledge. For, when a task is achieved through necessity, who would adopt another (attribute) for the (same) purpose ? *29

Virakta :— Just as, (when there is only) an object as in (the statement :) " The cow is an object ", substanceness alone follows, similarly, here (in this case) even without indication, (there is) the purport of non-duality with (reference to) pure intelligent entity only on account of a special power. *30

किञ्च —

विशिष्टे लक्षणाशुद्धे शक्तिरेव हि लाघवार्त्[8] ।
केचिदेवं वदन्तीह लक्षणोच्छेददक्षिणाः ॥ ३१ ॥

भूतिभास्वरः —- अहो विचित्रमेतद् यदेवंविधमतीनपि दक्षिणा इति वदसि ।

विभावयसि नैतत्किं ब्रह्म निर्धर्मकं यतः ।
अतो निमित्तराहित्यादवाच्यं सोऽस्तदिष्यते ॥ ३२ ॥

विना निमित्तं[9] यदि शब्दशक्ति-
स्तदा तु सर्वत्र भवेत्प्रसङ्गः ।
निर्धर्मता चास्य तु वेदसिद्धा
धर्मोऽपि चेन्मायिक इष्यते त्वया ॥ ३३ ॥

तदाऽपवर्गसाधनज्ञानेऽन्याविषयकत्वप्रतिपादकश्रुतिविरोधो भवेत्तस्मादवाच्यं ब्रह्म । एवमेवाभिहितं प्राचीनैः । —

दृष्टा गुणक्रियाजातिसम्बन्धाः शब्दहेतवः ।
नात्मन्यन्यतमो ह्येषां तेनात्मा नाभिधीयते ॥ ३४ ॥

ब्रह्मण्यवाच्ये यो विद्वान् वाच्यतामधिगच्छति ।
स निस्त्रपो निमित्तानां विरहैः प्रतिबोध्यताम् ॥ ३५ ॥ इति ।

गगनादिपदमपि शब्दाश्रयत्वविशिष्टे शक्तम् ।

विरक्तः — सखे, साधु समभिहितमिदम् । परन्तु शब्दापरोक्षता तु कथम् ।

भूतिभासुरः — तत्त्वमस्यादिवाक्यं तु दशमस्त्वमसीतिवत् ।
अपरोक्षां धियं धत्त इति यत्तदसाम्प्रतम् ॥ ३६ ॥

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८. B. लावात्. ९. B. -मित्तं.

Moreover,

some (people) skilled in uprooting indication speak thus in this case for the sake of brevity that (special) power (is to be understood) (in the matter of) pure entity (Brahman) particularly (understood) by indicatian. *31

Bhūtibhāsura :— Oh ! It is strange that you should refer to those people having such opinion as skilled ones. Don't you understand that the Brahman is attributeless ? So on account of the absence of any cause, it is best spoken of as beyond the (ken of) words. *32

If verbal power (operates) without any cause, there would be undesirable contingency everywhere ; but his being without attributes is established by the Veads, (and) if an attribute is desired by you it is illusory. *33

Then (at the time of getting) knowledge of liberation, there would be contradiction with the Śruti propounding some other object and so the Brahman is beyond (the ken of) words. The same has been declared by the ancient (sages) :

Attribute, action, genre, relation are seen to be the cause of verbal (dealing) ; neither of these is found in the Self and so the Self is not expressed (in terms of them). *34

The Brahman being beyond (the ken of) words, a learned (man) who resorts to words (in describing Brahman) should be known as immodest due to absence of causes (in its description). *35

A word like " sky " also is empowered being characterized by dependence on word.

V iakta :— Friend, you are right. But how can there be direct (perception) through words ?

Bhūtibhāsura :— (To hold) that a statement like " You are that " conveys a direct meaning like " You are tenth " is not proper. *36

शब्दत्वादेव चास्यापि परोक्षज्ञानहेतुता ।
इन्द्रियादेव शब्दस्य साहाय्यादपरोक्षधीः ॥ ३७ ॥

विरक्तः — अपरोक्षविभ्रमनिवर्तनक्षमा
न परोक्षधीरिति तु सर्वसम्मतम् ।
श्रुतितस्त्वतः खलु तथाविधभ्रम-
प्रतिरोधकप्रमितिरेव जायते ॥ ३८ ॥

— इति वक्तुमुचितम् ।

आत्मनः स्वप्रकाशत्वात्साक्षिवेद्यत्वतस्तथा ।
सुखादेर्न मनः क्वापि स्वातन्त्र्यात्करणं मतम् ॥ ३९ ॥

— इत्यप्यहमश्रौषम् ।

भूतिभासुरः — साधु किमेतावता क्लृप्तकल्पनागौरवमाविष्करोषि । शृणोतु भवांस्तर्हि ।

अहमेव हि सर्वोऽस्मीत्येवं साक्षात्कृतौ मनः ।
ब्रह्मणः स्वप्रजातायां हेतुरन्यो यतोऽस्ति न ॥ ४० ॥

किञ्च —

औपाधिकायामहंवृत्तौ तस्य क्लृप्ता हि हेतुता ।
श्रुतयोऽप्यस्य हेतुत्वे प्रमाणानीत्यतः सखे ॥ ४१ ॥

वाक्यार्थभावनादार्ढ्यसहितं मानसं सुखम् ।
ब्रह्मसाक्षात्कृतौ हेतुरित्थं चित्ते विचिन्तय ॥ ४२ ॥

विरक्तः — मनसो ब्रह्मसाक्षात्कारहेतुत्वे का श्रुतिः प्रमाणम् ।

भूतिभासुरः — किन्न श्रुता त्वया ।

विरक्तः — सत्यमाह भवान् श्रुतैव सा ।

And the word is also the cause of His indirect knowledge, (but) direct perception is (brought about) through sense-organs with the help of words. *37

Virakta :— It is accepted by all that indirect perception is not capable of removing the delusion (caused) by direct perception, and so the cognition removing that delusion arises out of (the study of) Śruti. *38

It is appropriate to speak this.

Ātman being self-illuminating, being of the nature of witness and being an object to be known, the mind is not viewed independently to be the cause of (experiencing) bliss etc. *39

I have heard this also.

Bhūtibhāsura :— All right. Why in this manner do you show off the great imagery created by you ? May you then listen :

In the perception of the Brahman taking place in dream, viz. " I am everything ", the mind (is) the cause. There is nothing else (at that time). *40

Moreover :

In the case of deceptive egoistic-tendency, O friend, the mind is imagined as the cause, and even the Śrutis are the authorities (to prove) its causal nature. *41

Think in your mind that, in the realization of Brahman, the mind along with the sound understanding of the Vedic statement is rightly the cause. *42

Virakta :— Which Śruti is the authority to prove that the mind is the cause in the relization of the Brahman ?

Bhūtibhāsura :— Have you not heard that ?

Virakta :— You are right. I have heard that.

भूतिभासुरः — तत्किं तद्विरुद्धश्रुत्यविरोधं श्रोतुमिच्छसि ।

विरक्तः — सम्यगूहितं भवता ।

भूतिभासुरः — एषोऽणुरात्मा चेतसा वेदितव्यः । मनसैवानुद्रष्टव्यमिति तृतीययाँ[10] श्रुत्या ब्रह्मसाक्षात्कारे मनसः कारणत्वसिद्धौ 'यन्मनसा न मनुत' इत्यादेरपक्वमनोऽग्राह्यत्वमर्थः ।

विरक्तः — तं त्वौपनिषदं पुरुषं पृच्छामीत्याद्यनुरोधेन यतो वाचो निवर्तन्त इत्यादेः श्रुत्या ब्रह्माबोधकत्वं शब्दस्येत्येवार्थो न कुतः ।

भूतिभासुरः — लक्षणया शब्दगम्यं ब्रह्मेत्येतादृशार्थकश्रुतेरदर्शनात् शब्दात् केवलान्न ब्रह्मसाक्षात्कार इत्येवार्थ इति विभाव्यँ[11] युक्त्याऽऽलप ।

विरक्तः — सखे साधूपपादितमेतद् भवता यत आत्मानन्दोऽपि तूष्णीमश्रौषीत् ।

आत्मानन्दः (स्वगतम् ।) — अहो विरक्तोऽपि चिरमनुरक्त इवाभात्यद्वैतसरणि शल्योद्धारे यतोनेकवादिशङ्काशूद्रप्रदर्शनमकरोत् । अथवा किमाश्चर्यमत्र । को नाम सुमतिरद्वैतसाम्राज्ये नानुरज्येत । यत्र च —

> न भेदचिन्ता न च निग्रहोऽपि
> प्रकारहानावपि[12] दुःखलेशः ।
> नैवास्ति नो वा स्वपरप्रवृत्तिः
> सर्वाणि सौख्यानि करस्थितानि ॥ ४३ ॥

किञ्च ये पुनरद्वैतापाराकूपारसुधारससारस्वादविरसाः संसारमरुमरीचिकापयःपानलालसमानसास्ते न कथं सुमतिजनावहास्या भवेयुः । यतः —

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१०. B. तृतीया. ११. B. निभालय

१२. B. प्रा.

Bhūtibhāsura :— Then do you wish to hear that which is non-contradictory to that Śruti ?

Virakta :— You have guessed correctly.

Bhūtibhāsura :— " This subtle Ātmā is to be known through the mind ", " It is to be perceived by the mind alone ", the causal nature of the mind in the realization of the Brahman being established by the third (instrumental) case of the Śruti, the idea of a statement like " What cannot be thought of by the mind " is to understand an immature mind (here).

Virakta :— Why not to understand the idea of the word being non-expressive of the Brahman through the Śruti like " I however ask about that Upaniṣadic man " or " From where speech returns back " ?

Bhūtibhāsura :— You know that there is no realization of the Brahman only through words due to non-availability of the Śruti, meaning that Brahman is understood through words by means of indication ; (better) speak logically.

Virakta :— Friend, You have explained it properly since Ātmānanda also listened (to you) silently.

Ātmānanda (*To himself*) :— Oh ! Virakta also appears to be as if deeply interested in extracting darts of difficulty in the path of non-duality, since he made a display of the points of doubt (pertaining to) several disputants. Or what is there to wonder ? Who is that wise (man) who would indeed be not interested in the vast sovereignty of non-dual Brahman ? Where :

> there is no anxiety for difference, nor even supression, nor any iota of grief even at the loss of a (particular) mode, nor (any) activity for oneself nor for others ; (and where) all delights are in (one's) own hand (i. e. are easily accessible). *43

Moreover, how would those, who are averse to the relish of the essence of the nectar from the vast ocean (in the form of) non-duality, (and) with their minds greedy to drink the water of the mirage in the desert of the mundane world, not be ridiculed by wise people ? Since :

वारंवारविचारणेऽपि न मनाक् संसारवारांनिधौ
सारं क्वापि कदाऽपि कैश्चिदपि वा दृष्टं न नो वा श्रुतम् ।
एवं सत्यपि ये निमग्नहृदयास्तस्मिंस्तु शब्दाश्रयात्
सारप्राप्तिधिया न ते कथमहो हास्या भवेयुर्भृशम् ॥ ४४ ॥

(प्रकाशम् ।) भूतिभासुर, साधु समभिहितम् ।

विरक्तः — किमिदमेव तत्त्वं यल्लक्षणया तत्त्वमस्यादिवाक्यं प्रतिपादयति शुद्धब्रह्मस्वरूपमिति ।

आत्मानन्दः (विहस्य ।) — कथमिदं न ते चित्तभूमिकामारोहति ।

विरक्तः — स्वामिसम्मतं चेदारोक्ष्यत्येव[13] ।

आत्मानन्दः — शृणोतु तर्हि परमरहस्यम् ।

ब्रह्मणः स्वप्रकाशत्वान्न प्रमाणमपेक्षितम् ।
इतराभावबोधार्थं लक्षणाभ्युपगम्यताम् ॥ ४५ ॥

अभिहितं चैव भगवता भाष्यकृता —

अन्यदेव तद्विदितादथोऽविदितादधि[14] । येनेदं सर्वं विजानाति तं केन विजानीयादित्यादिना ब्रह्मणोऽविषयत्वमभिधाय अविषयत्वे ब्रह्मणः शास्त्रयोनित्वानुपपत्तिरिति चेदित्याशङ्क्याविद्याकल्पितभेदनिवृत्तिपरत्वाच्छास्त्रस्य न हि शास्त्रमिदं तथाविषयीभूतं ब्रह्म प्रतिपिपादयिषति । किं तर्हि । प्रत्यगात्मत्वेनाविषयतया प्रतिपादयदविद्याकल्पितवेद्यवेदितृवेदनादिभेदमपनयति ।

तथा च शास्त्रम् —

१३. B. क्ष.   १४. B. तद्विता.

In spite of repeated reflection, not even the slightest worth was either seen or heard by any one at any time in the ocean of the mundane world. This being the case, how would those who (have their) minds immersed in that in the hope of securing some material gain relying on the words, be not highly ridiculous? *44

(*Loudly*) Bhūtibhāsura, you have pointed out rightly.

Virakta :— Is this the same truth about the nature of the pure Brahman which is propounded by the statement :— "You are that" etc. through indication?

Ātmānanda (*Smiling*) :— How is this not understood by you?

Virakta :— If it is approved by the master, it will be definitely understood.

Ātmānanda :— Then listen to this great secret.

No authority is expected for Brahman due to its being self-illuminous; you accept indication in order to understand the non-existence of (something) else. *45

Moreover, it is proclaimed by the Revered (Śaṅkarācārya), the Commentator (of the *Brahmasūtra*) :— "'That (Brahman) is definitely different from that which is known and from that which is unknown', 'Whereby would one understand Him through whom one understands all this?' — thus Having mentioned the Brahman beyond the object (of perception), and having apprehended (the objection) that in case Brahman is not an object (of senses), the scripture would not possibly be its source, (we reply:) the scripture being mainly concerned with the removal of differenciation projected by nescience, this Scripture does not intend to expound the Brahman which has become an object (of senses) like that. 'What then?' It (the Scripture), by propounding (this) through the inner self as not being an object, dispels the differenciation such as the object of knowledge, the knower and the knowing process, (all) which are fancied by the nescience. Similarly the Scripture (says):

'He has comprehended who feels he has not; (while) he has not comprehended who feels he has. It is not understood

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ४६ ॥

न दृष्टेर्द्रष्टारं पश्येन्न विज्ञप्तेर्विज्ञातारं विजानीयादित्यनेन सन्दर्भेण समन्वयसूत्रे, गुणोपसंहारे च व्याप्तेश्च समञ्जसमिति सूत्रे[15], अपवादो नाम यत्र कस्मिंश्चिद्वस्तुनि पूर्वनिविष्टायां मिथ्याबुद्धौ निश्चितायां पश्चादुपजायमाना यथार्था बुद्धिः पूर्वनिविष्टाया मिथ्याबुद्धेर्निवर्तिका भवति । यथा देहेन्द्रियसङ्घात आत्मबुद्धिरात्मन्येवात्मबुद्ध्या पश्चाद्भाविन्या तत्त्वमसीत्यनया यथार्थबुद्ध्या निवर्त्यते । इत्यादिना ।

विरक्तः — इतरस्य निरासोऽपि तत्त्वमस्यादिवाक्यतः ।
कथा वृत्त्येति सन्देहे निर्णयो वचनात्तव ॥ ४७ ॥

आत्मानन्दः — शब्दसामर्थ्यतस्तावत्तादृशार्थप्रत्ययो मतः ।
सम्प्रदायविदां मार्गे लक्षणैवेति वा मतम् ॥ ४८ ॥

विरक्तः — एवंविधानेककल्पकल्पनाकलनप्रवीणः पण्डित एव ।

आत्मानन्दः — उपनिषदर्थागारोऽपि ।

विरक्तः — अद्वैतविद्याऽपि नानामुखतया विद्योतत इति सविस्मयं मे मनः ।

आत्मानन्दः — न कोऽपि विस्मयः । यथा काऽपि भगवती[16] भागीरथी नानामुखैः सागरमनुप्रविष्टैवमेवाद्वैतविद्या संसारसागरं प्रविष्टेति ।

विरक्तः — को वैतादृशं त्वदन्यो बोधयेत् सुधांशुरिव कुमुदम् ।

आत्मानन्दः — किमहो सायंतनी सन्ध्या समुज्जृम्भते ।

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१५. मिसूत्रे. १६. B. ति.

by those who feel they have understood, and it is understood by those who feel that they have not understood'. *46

On the Reconciliation Aphorism, in the context of 'You cannot perceive the perceiver of perception, you cannot know the knower of knowledge', and further in the (section on) Summing up of qualities, through the aphorism, 'And because (the word '*Om*') is co-exteneive (with the Vedas), it is perfectly congruous', (it has been thus explained): Ablation (*Apavāda*) is that which occurs where, with regard to an entity, when a false notion (of its being some other entity) has already been definitely superimposed on it, a correct comprehension (of the same entity), which arises later on, negatives (i. e. ablates) the earlier false notion (entertained by man). Just as the notion of the Self (imposed) upon the agregate of the body and sense-organs gets dispelled when the correct knowledge, that the Self is (in fact) the Self (while the body and sense-organs are not the self), supervenes at some subsequent stage through (the scriptural knowledge:) 'That thou art'". — In this manner.

Virakta :— There would be the decision according to your declaration in (the matter of) doubt viz. by which power (of words) there is sublation of another object through statement like 'That thou art'. *47

Ātmānanda :— On account of the power of the word, the understanding of that type of meaning, or even indication, is upheld in (this) school of the masters of philosophy. *48

Virakta :— You are really a pundit well versed in supposing a member of such possibilities and speculations.

Ātmānanda :— Even Upaniṣadarthāgāra (is so).

Virakta : — My mind is amazed that even the doctrine of non-duality shines forth through diverse ways.

Ātmānanda :— No wonder. Just as the same revered Bhāgīrathī enters the ocean through several ways, likewise the (manifold) knowledge of non-duality has entered the ocean (in the form) of mundane existence.

Virakta :— Who else except you would awaken (us) like the moon (awakening) a lotus ?

Ātmānanda :— Oh ! It is the evening twilight shining forth.

विरक्तः — किं तद्वन्दनोद्यमः ।

आत्मानन्दः — एवमेव । को नाम विधातुर्नियतिमतिवर्तितुं समर्थः । यतः —

विपत्तौ मित्रस्याधिकरुचिरकान्तिप्रणयिनी
सुरावासोल्लासा कृतविटपहासा सरभसम् ।
प्रदोषे रक्ता सा परमहह सन्ध्या[17] त्रिजगतां
सदा वन्द्या जाता तदिह शरणं दैवमतुलम् ॥ ४९ ॥

विरक्तः — का तर्ह्येतस्याः समधिका ।

आत्मानन्दः — जीवशिवसन्ध्या यस्याश्च न नाशः । या च लोकोत्तर-फलदा । कलङ्कमलिनं निशापतिं च नानुसरति । नावलम्बते च शून्यम् ।

विरक्तः — तथ्यमाह भवान् । इदं चाकलयतु कौतुकमेकम् । यदयं चण्डरोचिर्भूधरेष्वपि करं प्रसार्य स्वोदयोद्रेकमासाद्य दिशोऽपि परि-तोष्य लोकयात्राप्रवर्तकोऽपि विरक्तिमापन्नः सरित्पतिवनमधिवसति ।

आत्मानन्दः — नियतिरेव सर्वसंविधात्री ।

विरक्तः — सत्यमेतत् ।

यदयं द्विजराजोऽपि कलङ्कं स्फुटमावहन् ।
शून्यमार्गं समाश्रित्य त्रियामामनुयाति च ॥ ५० ॥

आत्मानन्दः — अलमधुनानया प्रसक्तानुप्रसक्तवार्तया । अतिक्रामति च भगवतो विश्वेशस्यारात्रिर्कि[18]समयः । ततस्त्वेनं तदालयेऽतिवाह्य लोक-कोलाहलप्रचाररहिते क्वचित्स्थले स्थित्वाऽऽत्मानुसंधाने लोकनिशामति-वाहयामः सर्वे ।

(इति निष्क्रान्ताः ।)

चतुर्थोऽङ्कः ।

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१७. संसंध्या. १८. B. र्त्ति.

Virakta :— Are you then set to worship (the God)?

Ātmānanda :— Yes, you are right. Who is capable of changing the course of providence? Since:

> That (Evening) Twilight (i. e. *Sandhyā*), having the Sun with greater splendour, at the time of his calamity, being joyous at staying with the Gods, vehemently laughing at the trees, turns red in the evening; still strangely enough, she has ever been adorable to the three worlds. So, the incomparable destiny is (the only) refuge here (in this world). *49

Virakta :— Who else is superior to her?

Ātmānanda :— The unison between the Individual Self and the Supreme Self of which there is no destruction and which gives extra-ordinary reward. Moreover it does not follow the moon (the lord of night) stained by the spot and it does not resort to Ether.

Virakta :— You are right. Please see this curious matter, viz. this Sun having spread (his) rays even on the mountains, having attained his zenith (for the rise), having gratified the directions, although activator of Worldly transactions, (now) being passionless, takes refuge in the lord of rivers (ocean).

Ātmānanda :— Destiny alone is the architect of everything.

Virakta :— That is true.

> Since this moon (the king of constellations), distinctly wearing a spot, resorting to the path of Ether, is following the night. *50

Ātmānanda :— Now enough of this long, continued talk! And the time of waving the lamp around Lord Śiva is passing off. So passing it (i. e. the time) in His temple, having stayed in some place free from the prevalence of people's commotion, we all shall spend the worldly night in meditation of the Self.

(*They exit.*)

—(Act IV)—

पञ्चमोऽङ्कः

(ततः प्रविशति भूतिभासुरः ।)

भूतिभासुरः (स्वगतम् ।) — अयेऽपगतैव निशा यतः स्वप्नजागरयोरन्तराले जायमानां स्वानुभवैकमानामेनां दशामनुभवामि । तदेनं विरक्तमपि प्रबोधयामि । यामि च ताभ्यां समं स्नातुं भगवतीं भागीरथीम् । (प्रकाशम् ।)

मालिन्यं विनिवारयत्यतितराँ[१] पुष्णाति कान्तिं तथा
धर्मं वर्धयते प्रसादमतुलं चित्ते विधत्ते भृशम् ।
जन्तोर्जाह्नवी*मज्जनं वितनुते पापीयसोऽप्याहतं
दूरोर्ध्वैकगतिं सतामिव समासङ्गः कलौ केवलम् ।। १ ।।

(ततः प्रविशत्यात्मानन्दो विरक्तश्च ।)

आत्मानन्दः — साधु रे साधु किमासन्नः सूर्योदयः ।

विरक्तः — आसन्नप्राय एव ।

भूतिभासुरः — सखे विरक्त, किमित्यात्मानन्दः सूर्योदयं जिज्ञासते ।

विरक्तः — को नाम मित्रोदयं नाभिवाञ्छति ।

भूतिभासुरः — कथमेतस्मिन् कर्मप्रवर्तके द्युमणौ मित्रभावः ।

विरक्तः — तमोविनाशोद्यमभागितासमतामात्रात् ।

आत्मानन्दः — अद्यास्माभिर्गङ्गाकेशवसविध एव स्थातव्यं यतो ललितालयसविधे समायास्यन्त्युपनिषदर्थागारादयस्ते हि चिरमदृष्टा द्रष्टव्याः ।

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१. B. न्यतिरां.

* Metaically, the short syllable (विं) is required.

ACT V

(*Then enters Bhūtibhāsura.*)

Bhūtibhāsura (*To himself*) :— Oh ! The night has surely passed off since I experience this state of self-awareness arising only between dream and waking state. So I shall awaken Virakta also. I shall then go to the revered Bhāgīrathī to bathe (therein) alongwith them. (*Aloud*) Immersion in (the water of) the Gaṅgā, like close contact with noble (people) wards off filth (evil) and enhances splendour to a great extent. It increases piety (merit) and provides incomparable and immense tranquillity to the mind, and even if adopted by the sinner it bestows upon him the only lofty state (uplift) in the Kali age itself. *1

(*Then enter Ātmānanda and Virakta.*)

Ātmānanda :— Well, Well ! Is the sunrise imminent ?

Virakta :— It is almost imminent.

Bhūtibhāsura :— Friend Virakta, how is it that Ātmānanda desires to see the sunrise ?

Virakta :— What (man) does not desire (to see) the rise of the Sun (also, of a friend) ?

Bhūtibhāsura :— How is there friendship with this Sun, the promoter of actions ?

Virakta :— Only through similarity of his taking part in the act of removing darkness (i. e. ignorance).

Ātmānanda :— For the present, we should stay at the (ghāṭ called) Gaṅgā-Keśava since people like Upaniṣadarthāgāra would be coming near the temple of Lalitā and as they, not seen for a long time, are to be seen.

भूतिभासुरः — अये, आत्मानन्द, गङ्गास्तवं कुर्वन्नुपनिषदर्थागारस्तिष्ठतीहैव गङ्गातटे पिङ्गलजटेन समम् ।

आत्मानन्दः — किं श्रुतस्त्वया गङ्गास्तवः ।

भूतिभासुरः — अवधारितोऽपि ।

आत्मानन्दः — तर्हि श्रावय तं स्तवं मह्यम् ।

भूतिभासुरः — किमधुनैवारब्धं ललितास्तवमवधार्य तद्वितयमथवा केवलं गङ्गास्तवं श्रवणपथा ह्रदेयं[२] प्रापयामि ते ।

आत्मानन्दः — उभयमपि ।

विरक्तः — किमसौ श्रुतिधरः ।

आत्मानन्दः — को नाम द्विजन्मान श्रुतिधरो धरायाम् ।

विरक्तः — सत्यमेतद्द्विजन्मनो वेदवत्तेति । परन्त्वहमेतस्यावधारणसामर्थ्यं पृच्छामि ।

आत्मानन्दः — सन्त्यस्मिन्नन्येऽपि गुणा निर्गुणप्रवणे ।

विरक्तः — सखे भूतिभासुर, पठ तर्हि स्तवद्वयं क्रमेण ।

भूतिभासुरः — त्वत्सर्वतो मुखसमानमतो मुखानि
पञ्चेति नो किमपि कौतुकमातनोति ।
गङ्गे विचित्रमिदमेव तटे त्वदीये
जन्तोर्मृतस्य नियमादमृतत्वलाभः ॥ २ ॥

मातर्भूतपतेर्जटोत्कटमठे प्राप्ताऽतिविद्या त्वया
तस्मादेव गुरोस्तु कार्मणमभि जन्तुं तव स्वान्तिके ।

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२. B. द्वयं.

Bhūtibhāsura :— O Ātmānanda, reciting the prayer of the Gaṅga, Upaniṣadarthāgāra is standing here on the bank of the Gaṅga along with Piṅgalajaṭa.

Ātmānanda :— Have you heard the prayer (addressed to) the Gaṅgā ?

Bhūtibhāsura :— (I have) even memorized it.

Ātmānanda :— Then please let me hear (it).

Bhūtibhāsura :— Shall I, through the path of the ears, take to your heart those two including the prayer to (Goddess) Lalitā commenced just now, or only the prayer to Gaṅgā ?

Ātmānanda :— Both of them.

Virakta :— Is he (Bhūtibhāsura) endowed with (the knowledge of Śruti ?

Ātmānanda :— Who is the Brahmin on the Earth who is not endowed with the Śruti ?

Virakta :— It is true that the Brahmin has the knowledge of the Vedas but, I am questioning about his retentive capacity.

Ātmānanda :— There are also other qualities in him who is inclined towards the attributeless (Brahman).

Virakta :— Friend Bhūtibhāsura, recite then the two prayers in order.

Bhūtibhāsura :— There is uniformity of faces everywhere (around you), and so it is no wonder that you have five faces (entrances); but O Gaṅgā ! it is strange that a man who has died on your bank invariably attains immortality. *2

O Mother, staying in the excellent convent (in the form) of Lord Śiva's matted hair, you have acquired wonderful knowledge. Rightly therefore the magic (power) of the teacher towards creatures has disappeared and has been

नष्टं चाष्टविधं भुजङ्गकलनादक्षं महोक्षासनं
पञ्चास्यं क्षणतस्त्रिनेत्रललितं मन्ये करोषीत्यहम् ॥ ३ ॥

जीर्णानन्दवनप्रिये तव पयः पीतं भुजङ्गैश्चिरं
श्रीगङ्गे गरलं तनोति तदिदं चित्रं न किञ्चिज्जने ।
किन्त्वेतत्सुजनैरमन्दमतिभिः स्पृष्टं करोत्येव तत्
तेषां कामपि कालकूटघटनां कण्ठे विचित्र[त्रां] चिरम् ॥ ४ ॥

त्वत्तीरे किल पञ्चतां गतवतो ब्रह्मैकता चेत्ततः
को लाभः किमु वा स्मयास्पदमिदं गङ्गे चिदेकद्रवे ।
चित्रं किन्त्विदमेव यत्परतरब्रह्मैकतां गच्छतो
नो गत्यादिकमस्ति किञ्च परमानन्दोऽपि निर्हेतुकः ॥ ५ ॥

आत्मानन्दः –– अयं कविः सन्नपि तथ्यवागिति सविस्मयं मे चेतः ।

भूतिभासुरः –– कविरपि कश्चित्सदर्थमात्रदत्तदृष्टिः ।

विरक्तः –– उपनिषदर्थागारोऽपि कविरिति कौतुकं मे ।

भूतिभासुरः –– किमत्र कौतुकम् । किन्न श्रुतास्त्वया व्यासवाल्मीक-प्रभृतयो महाकवयः पुराणाः ।

विरक्तः –– व्यासादिभिरप्यादृतस्य काव्यस्य विचारकारिसाहित्यं न कुतः परिगणितं षट्शास्त्रेषु कुतो वा न तद्बहुभिरभ्यस्यते[३] ।

भूतिभासुरः –– इतोऽधिकमलौकिकविषयं च तत् ।

विरक्तः –– कथम् ।

षट्तर्के मरुभूमिकासु नितरामुच्चावचासु ध्रुवं[४]
वैरस्यं प्रविभाव्य चारुरसवत्साहित्यसत्काननम् ।

३. B. रम्यते. ४. B. धृ.

attained by you. I think, therefore, that you instantly make Him endowed with eight forms, skilled in wearing serpents, seated on the bull, having five faces and (looking) magnificent with three eyes. *3

O Revered Gaṅgā, fond of the region or Kāśī ! it is not a matter for wonder among people that your water drunk by the serpents adds to (their) poison after a long time, but that (same poison) touched (drunk) by noble and highly intelligent beings (like Lord Śiva) brings about an indescribable effect of the deadly poison looking pretty on the throat for a long time. *4

O Gaṅgā, the unparalleled stream (*lit.* fluid) of the Supreme Spirit ! what is there to wonder or what gain (is there) if those deceased at your bank get united with Brahman ? But it is strange that, in the case of those attaining union with the Supreme Brahman, there is no return etc. (to the mortal world) and there is pure bliss also. *5

Ātmānanda :— My mind is wonder-struck that although he is a poet he speaks the truth.

Bhūtibhāsura :— Sometimes even some poet possesses an eye fixed on reality.

Virakta :– It is a matter of curiosity to me that Upaniṣadarthāgāra is also a poet.

Bhūtibhāsura :— What is there to be astonished about ? Have you not heard about the great ancient poets like Vyāsa and Vālmīki ?

Virakta :— Why is the thought-provoking literature such as the poetry of the great Sages Vyāsa etc. not counted among six scriptures and why is it not studied by many peopie ?

Bhūtibhāsura :— It has an extraordinary subject (even) superior to this (World).

Virakta :— How ?

How would those stupid people gain the nectar of the non-dual Brahman, (the people) who have not resorted to

संन्यासान्वितवर्णशोभितपदं यैर्नाम नो सेवितं
ब्रह्माद्वैतरसस्य मूढमनसां तेषां तु लाभः कुतः ॥ ६ ॥

किञ्च —

चैतन्यं तु रसस्तदर्थकगिरो वेदान्तरूपाः कथं
न स्युस्तस्य चिदात्मकत्वकथने जागर्ति रूढा श्रुतिः ।
ज्ञानानन्दघना निरावरणचिद्रत्याद्युपाधेर्वशात्
साहित्ये रसशब्दबोधविषये उ[ह्यु]क्तं च तत्कर्तृभिः ॥ ७ ॥

विरक्तः — सखे भूतिभासुर, साधु समभिहितम् । इदानीं ललितास्तव-सुवर्णसमन्वितं कुरु मे श्रवणयुगम् ।

भूतिभासुरः — अहो विरक्तस्याप्येवं स्पृहा ।

आत्मानन्दः — विरक्तस्याप्येवं स्पृहा युक्तैव यतो दुरितारिदुर्वर्णताऽवश्यंभाव एतादृशसुवर्णधारणेन ।

भूतिभासुरः — कदम्बवनवासिनी सहचरीचयोल्लासिनी
सुधाधिकसुहासिनी नरसुरार्तिनिर्वासिनी ।
समस्तजनशासिनी प्रणतपातकोद्वासिनी
महेश्वरसुवासिनी भवतु नः सदाऽऽश्वासिनी ॥ ८ ॥

लसत्कनकमालिका ललितचन्द्रतुल्यालिका
स्वकान्तिजितकालिका करगृहीतकापालिका ।
तुषारगिरिबालिका प्रणतपापसंक्षालिका
समस्तजनपालिका भवतु सर्वदा कालिका ॥ ९ ॥

the excellent garden of literature replete with charming sentiments, the expressions in which are embellished by letters related to renunciation, having invariably observed strong insipidness in the highly diverse (and) desert-like spots within the six (types of) philosophical systems. *6

Moreover :

The Supreme Intelligent Spirit is bliss alone. How would there be no Vedāntic statements containing that sense ? And the traditional Śruti announces its intelligent nature. Moreover, it has been explained by the authors of the literature dealing with the teaching of the words about bliss that the Supreme Spirit replete with knowledge and bliss is not obscured on account of adjuncts like attachment. *7

Virakta :— Friend Bhūtibhāsura, you have recited well. Now let me here (*lit.* my pair of ears be adorned with) the golden glorification of (Goddess) Lalitā.

Bhūtibhāsura :— Oh ! Even Virakta has such a desire !

Ātmānanda :— For Virakta also to have a desire is proper, since by comprehending such (gold-like) charming letters the enemy in the form of sin is certain to get ignominious (*lit.* containing foul letters).

Bhūtibhāsura :— May the Mistress of Maheśvare always be our protector, (she) who resides in the Kadamba-forest, revels in the company of (her) female friends, more resplendant than nectar, dispelling the distress of mortals and the Gods, exercising command over all the people and destroying the sins of (her) devotees. *8

May Kālikā become always the protector of all people, (Kālikā,) who wears glittering golden necklaces, who is endowed with a forehead like the charming moon (digit), who with her complexion has surpassed the nebula, who holds skulls in (her) hands, and who, a daughter of the Himālaya, purges the sins of those who bow down to her. *9

ब्रह्मादिभक्तैर्विदितानुभावां
कामेश्वरे दर्शितचारुहावाम् ।
सुधासमुद्रोद्भवपीठभावां
स्मरामि तन्त्रीकलनादरावाम् ॥ १० ॥

चिदानन्दानन्ये धरणिधरकन्येऽन्यभजनं
न जानेऽहं मातः समदकरियाने तव पदम् ।
परं मन्ये जन्ये विबुधवरधन्येऽरुणतलं
सराजन्ये जन्ये विषमतरवन्ये भयहरम् ॥ ११ ॥

समस्तजनपावनं परमवैभवोद्भावनं
मदादिरिपुनाशनं सुमतिसन्तताश्वासनम् ।
तवाङ्घ्रिपरिभावनं यदि तदा सुधाधावनं
शिवे धनविलिप्सया धरणिभृत्समाभ्यन्तरे ॥ १२ ॥

भ्रमद्भृङ्गासङ्गाकुलकुसुममालापरिमलै-
र्नवोद्यत्सप्ताश्वारुणकिरणभिन्नैश्च कमलैः ।
समाकीर्णं कालागुरुबहलधूपैरपि शिवे
तवागारद्वारे भवतु मम नेत्रोत्सवकरम् ॥ १३ ॥

तवागारद्वारे निवसति सदा सिद्धिनिवहो
विहारस्थाने ते विलसति स चिन्तामणिगणः ।
तवोद्यानेऽप्यास्ते कमलमुखि कल्पद्रुमतति-
र्वरं कं याचेऽहं बत तव विहायाङ्घ्रिकमलम् ॥ १४ ॥

नो याचे चपलं दृगं चलचमत्कारं कुरङ्गीदृशां
नो वाहं मधुमाधुरीमदहरां वाचां सुभङ्गीमपि ।
मातः किन्तु महेशमानिनि शिवे संसारसञ्जित्वरं
त्वत्पादाम्बुजभृङ्गभावमतुलं तुभ्यं चिरं चेतसः ॥ १५ ॥

I remember her (the Goddess Lalitā) whose majestic splendour has been known by devotees like Brahmā, who has shown charming gesture towards the Lord of Cupid (i. e. Śiva) seated on the seat arising out of the ocean of nectar and endowed with a sound melodious like that of a flute. *10

O Mother ! Daughter of the mountain Himālaya, one who is non-different from the Supreme Bliss, who has an intoxicated elephant as the vehicle, and who is superb among eminent gods, I do not know worship of any other (God) but I regard your foot which possesses a reddish surface and which dispels fear in the very horrible mortal forest in the form of a battle involving warriors. *11

If O Śivā (the wife of God Śiva), there is constant contemplation of your feet, which destroys enemies such as arrogance etc., purifies all the people, bestows immense wealth (and), constantly pacifies the noble (people), then, running after the Gaṅgā on within the Himālaya (I think, is merely) out of a craving for wealth. *12

May the entrance to your shrine render delight to my eyes, (the shrine) replete with the perfumes of flower garlands full of swarms of hovering bees and with lotuses blooming with reddish rays of the newly risen Sun and filled with profuse incense of black sandal-wood. *13

At the entrance of your shrine there are always to be found a host of superhuman powers ; at the place of your recreation shines that collection of wish-fulfiling jewels ; in your garden also, O Goddess with lotus-like face, there is a row of (divine) trees granting all desires. Indeed, leaving your lotus-like feet, which superior (object) shall I worship ? *14

I do not ask for the tremulous, agile, fluttering, beautiful side-glances of the doe-like eyes, nor do I (pray for) the excellent mode of speech surpassing the sweet delight of honey. However, O Mother, the Mistress of Maheśa, I ever pray to you, O Śivā, for my mind attaining beehood at your lotus-feet totally triumphing over the mundane world. *15

नैवाहं कलये रमापरिवृढं गाढं रिपुच्छेदने
नो वाऽहं निगमैरमन्दसुगमैः संलक्ष्यते तन्महः ।
मातः किन्तु सदैव यावकरसस्यन्दीन्दिरामन्दिरं
द्वन्द्वामूलविघाति तावकपदद्वन्द्वं हृदा भावये ॥ १६ ॥

मातर्जन्मदिनावधिप्रतिदिनं दास्यं तवैवामले
चन्द्रास्ये विहितं मया हितधिया शक्तौ शिवे केवलम् ।
चेदस्मिन्समये महेश्वरि मयि क्षीणे मनागीक्षणेऽ-
प्यालस्यं कुरुषे तदाऽहमधुना यास्यामि कस्यास्पदम् ॥ १७ ॥

अस्त्येव वा मम शिवे तव सेवनेन
ख्यातस्य देवनिवहान्तरतोऽपि लाभः ।
त्रैलोक्यनायककुटुम्बिनि केवलं ते
बद्धोद्यमो न भविता भुवि कोऽपि दास्ये ॥ १८ ॥

भ्रमद्भृङ्गासङ्गाकुलकुसुममालापरिमल-
प्रवालाबालेन्दुद्युतिदमनसिन्दूरतिलका ।
मदोद्रेकोदञ्चन्मुकुलितचलन्नेत्रयुगला
महामाया मह्यं वितरतु चिदानन्दमतुलम् ॥ १९ ॥

स्फुरन्नानारत्नोज्ज्वलबहलमुक्तावलिलस-
त्कुचाभोगा योगासनसरलसर्वाङ्गलतिका ।
जपागुच्छच्छायारुणकिरणकोटिद्युतिधरा
परा काचिच्छक्तिर्वसतु मम हृत्पद्मनिलये ॥ २० ॥

ब्रह्मोपेन्द्रमहेन्द्ररुद्ररचितप्रोत्कृष्टसेवादरे
दीनोद्यत्करुणाकरे जडतरे किञ्चित्करे किङ्करे ।

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५. J. द्विव्यविबुधा.

I certainly do not pray for the Lord of Ramā (i. e. Lord Kṛṣṇa) busy in the destruction of enemies, nor for that (splendid) lustre which is indicated by the Vedic texts easily understood by talented people, but O Mother, I heartily aspire for the pair of you feet, completely uprooting the pairs of opposites (*dvandvas*) (and) being a shrine of Indirā (Lakṣmī) which exudes the fluid of the red lac dye. *16

Right from may birthhday, O Mother Śivā of moon-like face, I have adopted servitude everyday to spotless Śakti alone with a desire for (my) well-being. At this time, O Goddess Maheśvarī, if you show the slightest indifference in looking at me, a worn out person, where shall I take refuge ? *17

By worshipping you, O Śivā, there is a gain quite different from that obtained from (worshipping) the host of other gods, for me a celebrated one. There is not going to be any (other) person totally engaged in your servitude, O wife of the Lord of the Worlds (i. e. of Śiva). *18

May the great (divine) Māyā confer upon me incomparable bliss of the Supreme Spirit, (Māyā) who is endowed with the coral having fragrance of flower-garlands full of swarms of hovering bees, with a spot of *sindūra* surpassing the splendour of the young moon, (and) with a pair of tremulous and bud-like eyes looking upwards with excessive delight. *19

May that Supreme and indescribable Śakti reside in my lotus-like heart, (Śakti) whose expanse of breast is shining with heavy pearl-necklaces resplendent with various glittering jewels, whose entire creeper-like body is seated erectly in yogic posture (and) who is endowed with the lustre of sun-rays looking like a bouquet of Japā-flowers. *20

(O Goddess) having great regard for the excellent worship performed by Brahmā, Upendra (Viṣṇu), Mahendra (and) Rudra, entertaining great compassion

दृष्टिं धेहि मयि प्रगल्भकमलासृष्टिं सुधावारिधे-
र्वृष्टिं दुर्लभमुक्तिरूपललनाकृष्टिं सुभृष्टिं जने ॥ २१ ॥

भवत्या सन्मत्या रुचिरमचिरं यद्विरचितं
लसद्रत्या नत्या सपदि पदि यत्ते विनिहितम् ।
दयावत्याः सत्या कमलवनगत्याः सुखयुते
तवैतत्स्तोत्रं मे हरतु दुरितं दुस्तरतरम् ॥ २२ ॥

विरक्तः — लोकोत्तरोऽयं स्तवः ।

भूतिभासुरः — आत्मानन्दश्रवणसम्पर्काद्विशेषतः ।

विरक्तः — प्रायः साङ्ख्यमतावष्टम्भेनायं स्तवः, यतः प्रकृतेरेवाश्लेष-विश्लेषरूपबन्धमोक्षसम्पादकत्वम् ।

आत्मानन्दः — मायास्तवेन माय्येव स्तुत उपनिषदर्थागारेण परिमल-प्रकाशस्तवेन कुसुमदीपाविव । मायिनश्च प्रसादाच्चिदेकता ।

विरक्तः — सखे भूतिभासुर, एतत्स्तवासक्तमनस्कतया न मया समासन्ना अपि पण्डितप्रभृतयो दृष्टाः । तदेतानभिवादनादिना सम्भावयामि ।

(ततः प्रविशन्ति पण्डितप्रभृतयः ।)

विरक्तः — नमो महद्भ्यो भवद्भ्यः ।

आत्मानन्दः (स्वगतम् ।) — सत्यमयं विरक्त इति यतोऽस्य व्यष्टिप्रणामकरणेऽप्यालस्यम् । समुचितमेवैतत् । उक्तं च पूर्वाचार्यैः —

व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि ।
तस्यालसधुरीणस्य सुखं नान्यस्य कस्यचित् ॥ २३ ॥

इति । (प्रकाशम् ।) सखे उपनिषदर्थागार, अस्ति किल सानन्दता ।

६. O. शो.

for the distressed, (kindly) grant (your) eye-glance on me who is a very dull and indolent servant (of yours), a rise of profuse wealth, a shower of the nectar-ocean, attraction of the damsel in the form of unattainable beatitude, (and) firm security upon people. *21

The charming prayer instantly composed (by me) out of pure feeling about (i. e. granted by) you, out of splendid love and devotion towards you, which has been swiftly placed at your feet, O Blissful (Goddess), may this panegyric of (yours,) the compassionate Satī moving in the lotus-grove, dispel my very insurmountable sin. *22

Virakta :— This is a marvellous prayer.

Bhūtibhāsura :— Particularly (so) due to the circumstance of Ātmānand's hearing.

Virakta :— Possibly this prayer is based on the Sāṁkhya doctrine, due to (its, i. e. of the prayer) power of securing liberation from the bondage in the form of attachment and detachment of Prakṛti alone.

Ātmānanda :— By praising Māyā, Upaniṣadarthāgāra has praised the Master of Māyā, like (praising) flower and lamp through the praise of fragrance and light (respectively). Moreover, through the grace of (this) Master of Māyā, there can be union with the Supreme Spirit.

Virakta :— Friend Bhūtibhāsura, my mind being engaged in this prayer, (men like) Paṇḍita etc. although seated near me are not noticed by me. So I greet them with a bow.

(*Then enter Paṇḍita and others.*)

Virakta :— Adoration to Your Honours.

Ātmānanda (*To himself*) :— He is really a Virakta since he is sloth (or indisposed) even in showing adoration individually. This is befitting. It has been said by the ancient teachers :

None else but the one who is foremost among the lazy (and) who feels weary even in the act of closing and opening his eyes gets happiness. *23

(*Loudly*) Friend Upaniṣadarthāgāra, is there any possibility of bliss ?

उपनिषदर्थागारः –– विनाऽऽत्मानन्ददर्शनं क्व सानन्दता ।

आत्मानन्दः — सखे, उपनिषदर्थागारोऽस्ति भवान् ।

उपनिषदर्थागारः — सत्यमेतद्यदहमुपनिषदर्थागार इति । भवांस्तूपनिषदर्थावनी ।

आत्मानन्दः — अलमनेनोत्तरोत्तरवचःप्रचयेन ।

विरक्तः — साधु ।

शिष्यः (आत्मगतम् ।) — गुरोरद्यातितरां व्यग्रतां पश्यामि । तदेषा किंनिबन्धना । अथवा, अलं वितर्केण । सन्देशाधिगम एवात्र निदानम् । अथवा नैतदुचितं यत्स्वचेतसैवार्थनिश्चयविधानं यतः स्वयं ज्ञातेऽप्यर्थे विद्वांसो नियतं परसम्मतिमपेक्षन्ते स्वभ्रमसम्भावनया । अतः स्वामिमुखादेवैनमर्थं कयाऽपि भङ्ग्या निर्णीतं विधास्ये । (प्रकाशम् ।) स्वामिन्, समयः कियानत्र भविता ।

पण्डितः — अद्य खलु भगवतो महेश्वरात्काशीपतेः प्राप्तः सन्देशः श्रीमहाराजाधिराजश्रीशिवरामपदाभिधेयाय ।

शिष्यः — किमस्त्यतिगोपनीयः ।

पण्डितः — न हि न हि वदामि तं ते सुखाय ।

शिष्यः — अनुगृहीतोऽस्मि ।

पण्डितः — ब्रह्मैकतामतिविलाससुखाविमुक्ते
दीनान्धपङ्गुकरुणावरणान्विते च ।
काश्यां वसन्नपि सदा हृदये त्वदीये
मुक्ताञ्चितेऽप्यसिरसाकलिते वसामि ॥ २४ ॥

किम्बहुना । यत्र त्वमधिवससि तत्स्थलं किमेतस्मात्स्थलान्न विशिष्यते । यतो यत्राविमुक्तगृहाः समग्रविबुधाः । यस्मिंश्च कान्ताराण्यप्या-

Upaniṣadarthāgāra :— Without seeing Ātmānanda, how can there be existence of bliss ?

Ātmānanda :— Friend, you are (truly) 'the ocean of Upaniṣadic meaning '.

Upaniṣadarthāgāra :— True, I am Upaniṣadarthāgāra, but you are the (very) World (i. e. treasure) of Upaniṣadic meaning.

Ātmānanda :— Enough of this chain of speeches and counter-speeches.

Virakta :— All right.

Disciple (*To himself*) :— Today I see the master to be very busy. What might be the cause of this ? Or, enough of conjecture. Getting the message is the only reason here ; or it is not proper to determine the meaning with one's own mind, because, determining the meaning by themselves, learned (men) certainly expect (i. e. need) agreement of others, (thinking of) the possibility of their own delusion. Therefore, through (the mouth of) the master, I shall somehow get this meaning confirmed. (*Loudly*) Master, What is the occasion now ?

Paṇḍta :— Today indeed the message from Lord Maheśvara, the Lord of Kāśī, is obtained for the sovereign King Śivarāma.

Disciple :— Is it a great secret ?

Paṇḍita :— Not at all, I shall narrate it for your satisfaction.

Disciple :— I shall be obliged.

Paṇḍita :— Though residing in Kāśī, which is not devoid (i. e. 'Avimukta') of the bliss due to a lustrous play of intelligence in the form of unity with Brahman, is associated with Varaṇā (river) full of compassion for the distressed blind (and) crippled (people), and is full of the flavour of Asī (river), (yet) I always dwell in your heart honoured by the liberated.

*24

What more (to say) ? Is that place where you reside not surpassing this place ? Since (that place) (is such) where all the wise people have not abandoned the household, where even forests

नन्दवनानि भवन्ति पथिकजनानाम् । यत्र चातिरसोद्भटाः । यत्र सर्वत्र सञ्जातवरणा ब्राह्मणाः । यत्र चाद्वैतमार्गा हिमालयप्रभवा दानोदनदी समधिवसति । अतस्तत्र वसन्त्रै संवत्सरशतमनवरतसबहुमानघनधन-दानलीलासुखमनुभवन्नद्वैतपरायणो भव ।

कलौ कश्चिद्भक्तो भवति न हि भूतो न च भवेत्
त्वदीयं साम्यं यो भजति मम तस्मात्तव मया ।
समादिष्टं ह्येतन्मनसि दृढमाधाय सुचिरं
समग्रामुर्वीं त्वं निजभुजबलैः पालय भूशम् ॥ २५ ॥

इति । अतोऽद्य निर्विशेषव्यासङ्गतयेहैव कञ्चित्कालं परिकलयामि । यतः —

कर्तव्यतायाः खलु लेशतोऽपि
क्लिश्नन्ति सद्योगिमनांस्यवश्यम् ।
समीरसङ्गादतिशीर्णभावं
प्रयान्ति पुष्पाणि शिरीषजानि ॥ २६ ॥

शिष्यः — सत्यमेतत्परन्तु काशीतोऽप्यधिकं राज्ञो वसतिस्थलमिति तदे-तद्विस्मयमावहति ।

पण्डितः — सत्यमाह भवान् । परन्तु ज्ञानवतः सर्वाऽपि काशी । उक्तं च पूर्वाचार्यैः —

तनुं त्यजन्तु वा काश्यां श्वपचस्यापि वा गृहे ।
ज्ञानसम्प्राप्तिसमये मुक्तास्ते विगताशयाः ॥ २७ ॥

इति । यस्य तु न तत्त्वज्ञानं तस्य काशीमरणं मुक्तिसाधनम् । उक्तं च —

जपस्वाध्यायहीनानां ज्ञानविज्ञानवर्जिनाम् ।
वृत्तस्वाध्यायहीनानां गतिर्वाराणसी नृणाम् ॥ २८ ॥ इति ।

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७. B. ५.

turn into pleasure-groves for the travellers and where at every step there are (met) warriors endowed with excellent bravery, where there are Brahmins who won selection everywhere and where exists the river having the water of charity, originating in the Himālaya and (following) the path of non-duality. Hence, dwelling there for hundreds of years and experiencing, continually and with great honour, the pleasure of the sport of profuse charity, (you) be devoted to the non-dual Brahman.

> In the Kali-age, there is hardly any devotee of mine, nor there was any, nor would there be any comparable to you; and so having firmly kept it in mind what has been advised by me to you, protect the entire earth well and for long with valours of your arms. *25

I shall therefore spend some time here devoted to the attributeless Brahman. Because :

> Indeed the minds of great yogins certainly get afflicted by even a slight compulsion of actions. The flowers of Śirīṣa get excessively withered by contact with wind. *26

Disciple :— That is true, but to say that the royal dwelling-place is even superior to Kāśī causes astonishment.

Paṇḍita :— You have spoken correct. But every (place) is Kāśī for a learned man. It has been said by the ancient sages :

> Let them give up (their) body in Kāśī or in the house of a pariah, but at the time of attainment of knowledge those liberated (souls) are without mental attachment. *27

But for one who has no knowledge of reality, death in Kāśī is the means of liberation. Moreover, it is said :

> For persons lacking in muttering (God's name) or regular Vedic studies, bereft of knowledge and wisdom, devoid of good character and scriptural study, Vārāṇasī is the (only) refuge. *28

शिष्यः — किं काशीमरणं साक्षान्मोक्षसाधनम् ।

पण्डितः — ज्ञानद्वारैव। स्फुटमेतद् बृहस्पतियाज्ञवल्क्यसंवादे । यदनु कुरुक्षेत्रं देवानां देवयजनं सर्वेषां भूतानां ब्रह्मसदनम् । अविमुक्तं वै कुरुक्षेत्रं देवानां देवयजनं सर्वेषां भूतानां ब्रह्मसदनं तस्माद्यत्र क्वचन गच्छतीति तदिदं मन्ये देवानां देवयजनं सर्वेषां भूतानां ब्रह्मसदनम् । अत्र हि जन्तोः प्राणैरुत्क्रममाणस्य रुद्रस्तारकं ब्रह्म व्याचष्टे येनासावमृतीभूत्वा मोक्षीभवति । तस्मादविमुक्तमेव निषेवेत । अविमुक्तं न विमुञ्चेदेवमेवैतद्याज्ञवल्क्य इति ।

शिष्यः — किं रुद्रः शिवादन्यः ।

पण्डितः — न हि न हि । शिव एव रुद्रः ।

रुं दुःखं दुःखहेतुं वा[८] द्रावयत्येष नः प्रभुः ।
रुद्र इत्युच्यते सद्भिः शिवः परमकारणम् ।। २९ ।।
अशुभं द्रावयन् रुद्रो यज्जहार पुनर्भवम् ।
ततः स्मृतौ शिवो रुद्रशब्देनात्राभिधीयते ।। ३० ।।

इति स्मरणात् ।

शिष्यः — किं तत्तारकम् ।

पण्डितः — सविलासाविद्यानिवर्तनक्षमं ब्रह्म ।

शिष्यः — ब्रह्मणः कथमविद्यानिवर्तनक्षमत्वम् ।

पण्डितः — वृत्तिविशेषोपारूढतया ।

शिष्यः — तारयतीति तारः, तार एव तारक, इति व्युत्पत्त्या प्रणवस्तस्मिंश्च ब्रह्मत्वम् । ओमिति ब्रह्म ओम् । ओमिति ब्रह्म । ओमित्येकाक्षरं ब्रह्मेत्यादि श्रुतिस्मृतिषु प्रसिद्धमिति केऽपि वदन्ति ।

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८. B. हेतुर्वा.

Disciple :— Is death in Kāśī a direct means of liberation ?

Paṇḍita :— Through knowledge alone, it is explicit in the discussion of Bṛhaspati and Yājñavalkya. Accordingly, Kurukṣetra is the divine place (for performing) sacrifice by the Gods, the highest dwelling-place for all the beings. Avimukta is Kurukṣetra, the divine place for sacrifice for the Gods, the highest dwelling-place for all beings. Therefore from whence (a man) does not go anywhere else, I think this is the place (fit for) sacrifice by the Gods, the highest dwelling-place for all beings. Here alone Rudra preaches about the Brahman, the saviour of those whose vital breaths are about to depart (from the body), so that one, becoming immortal, attains liberation. Therefore one should resort to Avimakta (Kāśī). One should not leave Avimukta. Thus (said) Yājñavalkya.

Disciple :— Is Rudra different from Śiva ?

Paṇḍita :— No, No. Śiva is Rudra himself.

Since this God Śiva, the Supreme cause, wards off *ru* i. e. misery or the cause of misery, he is called ' Rudra ' by the wise. *29

According to the Smṛti-text :

Since, dispelling that which is inauspicious, Rudra warded off rebirth, so Śiva is called by the name of ' Rudra ' here in the Smṛti. *30

Disciple :— What is that saviour ?

Paṇḍita :— The Brahman capable of dispelling nescience together with its charming plays.

Disciple :— How does the Brahman have the capability of dispelling nescience ?

Paṇḍita :— Being endowed with special power.

Disciple :— According to the derivation : ' that which saves ' is *tāra*, (and) *tāra* itself is ' *tāraka* ', it is ' *praṇana* ', and the nature of Brahman (exists) in it. *Om* is the ' Brahman '. Some opine that *Om* is the one-syllabled Brahman celebrated in (the texts of) Srutis and Smṛtis.

पण्डितः — प्रणवस्यापि शुद्धचैतन्याभेदबोधकतयैवानर्थनिबर्हकत्वम् ।

शिष्यः — अमृतीभूत्वेत्यत्र च्विप्रत्ययार्थो विवक्षितः किम् ।

पण्डितः — न हि न हि । अमृतीभूत्वा मोक्षीभवतीत्यस्य मृतोऽयं जन्तुर-विद्यान्तर्हितो मरणमापन्नश्च निवृत्ताज्ञानतत्कार्यो मोक्षीभवतीत्यर्थः । ब्रह्मैव सन् ब्रह्माप्येति विमुक्तश्च विमुच्यत इति श्रुतेः ।

शिष्यः — किमेतद्देहावच्छेदेनैवोपदेशः ।

पण्डितः — एवमेव । स्फुटमभिहितमेतत्प्राणैरुत्क्रान्तिं कुर्वत इत्यर्थकेन प्राणैरुत्क्रममाणस्येत्यर्थकेन । केचित्तु प्राणेषूत्क्रममाणेष्विति पठन्ति ।

शिष्यः — वर्तमानार्थकलडादेशशानचैतच्छरीरावच्छेदेनोपदेश इत्यव-गम्यते, तथा च यातनाप्रतिपादकपुराणवचसां का गतिः ।

पण्डितः — अस्त्यसिर्वारयति प्रवेशे
कर्माणि जन्तोर्वरणा वरेण्या ।
वाराणसी मध्यगता तयोश्च
निःशेषपत्युर्वरताप्रभावात् ॥ ३१ ॥

इत्यादिवचनात्केषाञ्चित्कर्मणां काशीप्रवेशाव्यवहितपूर्वसमये नाशः केषाञ्चिदागमनोत्तरं नाशः । काशीकृतानामत्युत्कटैः पुण्यपापैरिहैव फल-मश्नुत इति वचनादुत्कटतयैतद्देहभोग्यानां भोगैकनाश्यप्रारब्धानां च भगवान् मायावी परमेश्वरः प्राणिनां प्राणप्रयाणसमयाव्यवहितपूर्वसमये

१. B. टा.

Paṇḍita :— '*Praṇava*' also has the capacity of dispelling evil since it is understood as non-different from the Pure Intelligent Supreme Spirit.

Disciple :— Is the meaning of the affix '*cvi*' meant in (the word) '*amṛtībhūtvā*'?

Paṇḍita :— No, No. The meaning of the statement, 'Being immortal, he attains liberation', is : This mortal being who is enveloped by the nescience and is about to die, attains liberation after being free from nescience and its effects, as per the Śruti : "Being Brahman he attains Brahman", "Being Brahman he is fully liberated".

Disciple :— Is this teaching to the exclusion of the physical body ?

Paṇḍita :— Rightly so. This is clearly pointed out by (the Upaniṣadic statement) : "Of one whose vital breaths are having departure", meaning of one whose vital airs are departing. Some however read (the text) as : "While the vital airs are departing".

Disciple :— By the affix '*śānac*', which is the substitute of *laṭ* and which expresses the present time, it is understood that the teaching is relating to exclusion of the physical body. And, therefore, what is the relevance of the Purāṇic statements enjoining suffering ?

Paṇḍita :— (The river) Asi wards off Man's (evil) actions on (his) entrance into it, (and) (the river) Varaṇā is the choice one. Vārāṇasī is in between the two on the strength of its selection by (Lord Śiva,) the Master of totality (i. e. of the Universe). *31

On the basis of such statements, there takes place cessation of some actions immediately prior to the time of entering Kāśī and cessation of some (actions) after entering (Kāśī).

According to the adage, "(One) experiences the reward here only owing to (one's) prominent merits and demerits performed in Kāśī," the illustrious supreme God, who is the master of the divine illusory power, having effected, with (that) power alone, gradual entrance of the beings into different bodies in

क्षणेनैकेनानेककालभोग्यफलानां कर्मणामिष्टानिष्टफलभोगाय नाना-शरीरानुप्रवेशं माययैवोद्भाव्येष्टानिष्टान् स्वप्नकल्पान् भोगाननुभाव्य पश्चात्तारकं ब्रह्म समुपदिशति। एवं च प्राणैरुत्क्रममाणस्येति प्रत्यक्ष-श्रुतेर्विरोधोऽपि पुराणवचनानां निरस्तो भवति। उक्तं च —

पुण्यानि पापान्यखिलान्यशेषं
साथँ सबीजं सशरीरमार्ये।
इहैव संहृत्य ददामि बोधं
यतः शिवानन्दमवाप्नुवन्ति ॥ ३२ ॥ इति।

शिष्यः — किं जाग्रत्स्वप्नयोः कर्मफलभोगे नास्ति कश्चिद्विशेषः।

पण्डितः — न कोऽपि। मायाविमोहितानां क्षणेनैकेन शरीरान्तरपरिग्रहादि श्रूयते वाशिष्ठादौ। उक्तं च तत्र —

यथा स्वप्नमुहूर्ते स्यात्संवत्सरशतभ्रमः।
तथा मायाविलासोत्थे जायते जागरे भ्रमः ॥ ३३ ॥ इति।

सुप्तो जन्तुः स्वल्पमात्रेऽपि काले
कोटीः पश्येद्वृत्तसंवत्सराणाम्।
कोटीः पश्येदेवमागामिनाञ्च
जाग्रत्काले योजयेत्सर्वमेतत् ॥ ३४ ॥

इति च संक्षेपशारीरके।

शिष्यः — भगवतः कथं शरीरान्तरोद्भावनादि जन्तूनाम्।

पण्डितः — ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ३५ ॥

order to experience desirable and undesirable actions which, with their intensity, are to be experienced in the body (itself), and whose very seed (*lit.* start) has to be destroyed through experience alone, whose rewards are to be enjoyed over a long period, later one, within one moment, having made them experience the desirable and undesirable dreamlike pleasures, preaches the saviour Brahman at the time immediately preceding that of the departure of the vital breaths of the beings. Similarly, the contradiction of the Purāṇic statements with the direct Śruti, " In case of him whose vital airs are departing ", also gets resolved. Moreover, it is said :

> O Noble Lady (i. e. Pārvatī), having dissolved all merits, sins and the entire physical body possessing some purpose and cause, I impart the teaching so that they attain auspicious bliss. *32

Disciple :— Is there no difference as regards enjoyment of the reward of actions in the waking and dreem states ?

Paṇḍita :— There is none. In the (text composed by the Sage) Vasiṣṭha, there is reference to adoption of different bodies within a moment on the part of those deluded by nescience.

It is said there :

> Just as there would be fatigue of a hundred years in the moment of a dream, similar delusion, arising out of the play of Māyā, is created in the waking state. *33

> Even in a very short time, a man who has slept may see crores of years (already) passed, as well as he may see crores of them coming forth, he may link all this at the time of (his) waking state. *34

Thus it is said in the *Saṁkṣepaśārīraka*.

Disciple :— How does God enter within different bodies of creatures ?

Paṇḍita :— O Arjuna, God dwells in the heart of every being, and by His delusive mystery, He whirls them all (as though) set on a machine. *35

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।

—— इत्यादिस्मृतिश्रुतिवशात्सर्वमेतदुपपद्यते ।

शिष्यः —— काशीमरणं मुक्तिदं[10] ज्ञानं[11]साधनमिति सिद्धान्तितं गुरुचरणैः ।

पण्डितः —— नास्माभिरेव किन्त्वाचार्यवर्यैरपि । एवं सति ——

ये काश्यां संशयाविष्टा मुक्तौ तेषां शरीरिणाम् ।
प्राणप्रयाणसमये प्रमाणं परमेश्वरः ॥ ३६ ॥

इति ।

शिष्यः —— साधु समभिहितं स्वामिभिः ।

आत्मानन्दः —— सखे उपनिषदर्थागार, पण्डितपरिचयभागिनं मां कुरु ।

उपनिषदर्थागारः —— सखे, किमेवं वदसि । को नाम न स्पृहयत्यात्मानन्दाय । किञ्च । पण्डितशब्दमात्रान्न भेतव्यं त्वया । यतः ——

ये मात्सर्यवशाद्विशेषविदुषां त्यक्त्वा गुणानां गणान्
स्वात्मानं गणयन्ति गौतमगुरुं भट्टोद्भटं स्वे जने ।
ते नो[12] पण्डितशब्दयोगविषयः स्वात्मैकताऽऽनन्दभू-
रन्यः कोऽप्ययमद्भुतः सुजनताचूडामणिः पण्डितः ॥ ३७ ॥

आत्मानन्दः —— उचितमेतत् । यतः ——

अधीत्य विधिवद्वेदं शास्त्रं चाभ्यस्य यत्नतः ।
पुराणमपि चावेक्ष्य शान्तिं यो नाधिगच्छति ।
स्वात्मानं च न जानाति नरो नासौ स गर्दभः ॥ ३८ ॥

नमः पण्डितेभ्यः ।

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१०. B. मुक्तिद. ११. B. ज्ञानं.
१२. B. तेन्यो.

" Māyā should be known as Prakṛti and one who is endowed with Māyā is Maheśvara ". According to such Smṛti and Śruti (texts) everything is proper.

Disciple :— The honourable teacher has (i. e. you have) propounded that death in Kāśī causes final liberation and it is also the means of knowledge.

Paṇḍita :— Not only according to us, but even according to the great teachers. This being the case,

for those who are doubtful about their liberation in Kāśī, God is the authority at the time of departure of (their) vital breaths. *36

Disciple :— The master has elucidated well.

Ātmānanda :— Friend Upaniṣadarthagara, introduce me to Paṇḍita.

Upaniṣadarthāgāra :— Friend, Why do you speak like this ? Who indeed does not aspire for the bliss of the Self (Ātmānanda) ? Moreover, you should not get scared at the mere name of Paṇḍita; since —

those, who having given up hosts of virtues due to envy for (some) distinguished scholars, regard themselves as the very learned and excellent teacher Gautama amongst their own people, they are not the object of being associated with the title *Paṇḍita*, but there is some one quite different and outstanding who is a pundit, the mine of bliss of one's own non-dual self and the crest-jewel among the noble. *37

Ātmānanda :— It is proper. For :

Having duly studied the Vedas and pursued the study of Philosophical Systems assiduously, and also having probed into the Purāṇas, one who does not attain (mental) peace nor does know his own Self is (in fact) not a man but an ass. *38

पण्डितः — सखे स्वात्मानन्द, त्वयि सम्मुखे मम मुखे वाचोऽपि नं परिस्फुरन्ति । अतः प्रणामकुशलप्रश्नकरणमवगणय्य मामालिङ्गयैवतिष्ठ ।

उपनिषदर्थागारः — कदा भवन्तो नात्मानन्दालिङ्गिताः ।

पण्डितः — साधु सखे, साधु । अधुना त्विहैव समुपविश्य सुहृद्गोष्ठी-सुखमनुभवामः ।

(इति सर्वे यथोचितमुपविशन्ति ।)

पण्डितः — सखे आत्मानन्द, निजयोगबलेन त्रिभुवनमध्यक्षीकुर्वता भवताऽदर्शि किञ्चिदद्भुतं श्रुतं वा कुतश्चित् ।

आत्मानन्दः — दृष्टान्यदृष्टाक्रुष्टानि सुबहून्यद्भुतानि । तथाऽप्येकमाकलयतु भवान् । कदाचिदेकदा चिद्गगनवीथीपथमनुसरता मया उदयाचलास्ता-चलावलम्बितकरः कश्चिदेकोनैकः पुरुषः समदृश्यत ।

पण्डितः — ततस्ततः ।

आत्मानन्दः — तदीयै[१३]करतलस्थलकचनियन्त्रि[१४]ताः केप्यऽमिता नगा इव नागाः समदृश्यन्त ।

पण्डितः — ततः ।

आत्मानन्दः — कयाऽप्येकया पश्चिमया पिपीलिकया समादाय विषाणेषु सर्वांस्तानगम्यत स्वालये । तत्र च वसता हंसेन विनैव चञ्चूपुटं कव-लितास्ते ।

पण्डितः — ततः ।

आत्मानन्दः — स च हंसः पक्षरहितः खेलति चिद्गगने ।

१३. B. तदीकर. १४. B. नियंत्रिताः.

Paṇḍita :— Friend Svātmānanda,* in your presence even words do not flash forth from my mouth. So without greeting me or asking me about my well-being, (please) stay here merely by hugging me.

Upaniṣadarthāgāra :— When were you not thickly associated with the bliss of the Self (*ātmānanda*) ?

Paṇḍita :— All right friend, sitting here a while, we shall enjoy the talk with our good friends.

(*Then all sit appropriately.*)

Paṇḍita :— Friend Ātmānanda, presiding over the three worlds by virtue of your own Yogic power, have you ever seen or heard anything strange ?

Ātmānanda :— I have seen several wonders drawn by the unseen forces. You may however get to know one :

Once upon a time, while following the pathway in the sky (in the form of) the Supreme spirite, I saw some Being subordinate to One, extending his arm from the Rising Mountain to the Setting Mountain.

Paṇḍita :— Then ? Then ?

Ātmānanda :— A large number of some serpents, resembling mountains and controlled by the hair of his palm, were seen (by me).

Paṇḍita :— Then ?

Ātmānanda :— Some single and hindmost female ant, having fetched them on (her) horns, took them all to her dwelling-place. And they were swallowed by a swan, residing there without (using) the beak.

Paṇḍita :— Then ?

Ātmānanda :— That swan bereft of wings is playing in the sky viz. the Supreme Spirit.

*The same as Ātmānanda.

पिङ्गलजटः — बाधितमेतत्सर्वम् ।

आत्मानन्दः — बाधितमबाधितं वेति वेत्ति पण्डितः ।

पण्डितः — सखे पिङ्गलजट, तथ्यमयमाहात्मानन्दः ।

पिङ्गलजटः — कथम् ।

पण्डितः — न विभावितोऽस्याभिप्रायः किं भवता ।

पिङ्गलजटः — एवमेव ।

पण्डितः — शृणोतु तर्हि भवान् ।

पिङ्गलजटः — शृणोमि ।

पण्डितः — चैतन्यस्य व्यापकत्वाद्गगनव्यपदेशः । जगदुत्पत्तिलयेऽप्यचल ईश्वरेऽवलम्बितकरः । अधिकारवत्त्वेन व्यहारवत्त्वेऽपीश्वरविषयकानुसन्धानवानथ चेश्वरेणानुगृहीत इत्यर्थः यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मात् इति श्रुतेः । कश्चिज्जगन्निर्मातृतयाऽसङ्ख्येयगुणः । एकस्मान्मुख्यादीश्वरादूनः । एकः स्वसमसहायशून्यो हिरण्यगर्भः । करतलस्थलत्वेन तदधीनत्वम् । कचशब्देन कच विकास इति धात्वनुसारात्परिणामिनी मायाऽभिधीयते । तन्नियन्त्रिता नगा इव नागाः प्राणिनः । नगा इवेति जडत्वद्योतकम् । पिपीलिका च विद्या, सूक्ष्मविषयत्वात् । पश्चिमत्वं[१५] चातिचरमतया । स्वालये, स्वाश्रये शुद्धचैतन्ये । आश्रयत्वविषयत्वभागिनी निर्विभागचितिरेवेत्यादिसंक्षेपशारीरकात् ।

पिङ्गलजटः — पूर्वभावितमसो हि पश्चिमो नाश्रयो भवति नापि गोचर इत्यनेन ज्ञानस्य जीवाश्रयत्वविषयत्वे प्रतिरोधयताऽनेन किं जीवे सादित्वमङ्गीकृतमकृताभ्यागमादिदूषणग्रस्तम् ।

१५, B. मा.

Piṅgalajaṭa :— All this is sublated.

Ātmānanda :— Whether it is set aside or not, Paṇḍita (alone) knows.

Paṇḍita :— Friend Piṅgalajaṭa, Ātmānanda is right.

Piṅgalajaṭa :— How ?

Paṇḍita :— Have you not understood his purport ?

Piṅgalajaṭa :— That is so.

Paṇḍita :— Then may Your Honour hear.

Piṅgalajaṭa :— I am listening.

Paṇḍita :— The Supreme Spirit being all-pervasive is said to be the sky; (it has its) arm stretched upto the God who is immutable even during (the activities of) creation and dissolution of the world. It means even having communication due to being qualified, he possesses close association in relation to God and so he is blessed by God, according to the Śruti : " From Him, who at first creates Brahmā and sends forth the Vedas ". Someone being the Creator of the World is endowed with innumerable qualities. He is subordinate to the one, principal God. ' One ', i. e. Hiraṇyagarbha without any assistance (and) equal to Himself. Being on the palm-region (indicates) dependence on Him. By the word ' *kaca* ' is expressed the divine illusory power undergoing changes, in conformity with the root *kac-* in the sense of expansion. Mountainlike serpents being controlled by her (indicate) the living beings. ' Like mountains ' shows the immovable nature. ' Ant ' is knowledge, (being) subtle in character. ' Being hindmost ' is (said) because it is the last. ' In its dwelling-place ' means in its abode (i. e.) in the Supreme Intelligent Spirit. According to the *Saṁkṣepaśārīraka*, it is the partless Supreme Spirit alone having shelter and object.

Piṅgalajaṭa :— In the case of darkness (ignorance) previously existing, there is no final shelter, nor is it within the range (of sense organs). Then, by denying (the individual self) as the substratum of knowledge, has this (man) accepted, in the Individual Self, the character of having a beginning, which suffers from the fault of non-mention in the Scriptures ?

पण्डितः — एतन्मतेऽन्तःकरणाविच्छिन्नचैतन्यस्य जीवतया विशेषणस्य सादित्वेन नाज्ञानविषयत्वाश्रयत्वे तत्र । विशेष्यांशस्यानादितया नाकृताभ्यागमादिदूषणम् । वस्तुतो ज्ञानं जीवाश्रितमविद्यावच्छिन्नं चैतन्यं जीव इति वाचस्पतिमिश्रमतमेव युक्तिसहम् । विषाणेष्वित्यनेन सर्वेषां पशुतुल्यत्वम् । तत्र शुद्धचैतन्ये वसता तदभेदवत्त्वेऽपि तद्भिन्नतया प्रतीयमानेन हंसेनेश्वरेण । हंसत्वं च मानसप्रियतया। चञ्चूपुटं विनैव 'अपाणिपादो जवन' इत्यादिश्रुतेः । कवलितास्ते ईश्वरप्रतिबिम्बत्वात्तेषाम् ।

पिङ्गलजटः — अधुना सर्वमेतदबाधितार्थकम् ।

भूतिभासुरः — यद्यावदस्ति तत्तावदबाधितमेव । बाधितत्वं च स्वाज्ञानकल्पितम् ।

उपनिषदर्थागारः — विद्वदनुभवेन सर्वमविरुद्धमबाधितं च ।

पण्डितः — अस्त्येव तावदेवं मतिः सर्वदा सतां चेतसि । तथापीदमप्यस्तु । —

लोके वर्षतु देशिकाद्भुतघनस्तत्त्वोपदेशामृतं
सन्तु स्वानुभवैकमानविलसच्चित्सस्यसत्सम्पदः ।
जीवन्मुक्तिदशाऽप्यशेषविदुषां वृन्दे समुद्द्योततां
ब्रह्मानन्दनिमग्नमानसतया नन्दन्तु[१६] सर्वे जनाः ॥ ३९ ॥

(इति निष्क्रान्ताः सर्वे ।)

इति पञ्चमोऽङ्कः ।

इति श्रीमदनन्तपण्डितविरचितं स्वानुभूत्यभिधं[१७] नाटकं समाप्तम् ।

संवत् १७२५ वर्षे समयनाममाघवदि एकादशीचन्द्र[वासरे]*यथालिखितं, नारायणेन्द्रस्य शिष्यः बालकृष्णेन्द्रसरस्वती।[१८]

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१६. B. तु. १७. B. धा. * Addition.

१८. J. This whole line missing.

Paṇḍita :— According to his opinion, the Indiuidual Self being the supreme spirit non- different from the inner organ, the adjective being with a beginning there is no scope there for its being the object and substratum of nescience. That which is qualified being beginingless, there is no fault of its non-mention in the Scripture. In fact, the opinion of Vācaspati Miśra, viz. "Knowledge is resorted the Individual Self and the Individual Self is the Supreme Spirit limited by nescience", is logical. By (the expression) "On the horns", all beings are equated with animals. Therein, by the swan, i. e. by the God residing in the pure Intelligent Spirit, although identical with it, appearing as through different from it. Its being a swan is due to its preference for the mind (or for the Mānasa lake). 'Without beak' (is) according to the Śruti like : "He is swift though without hands and feet." "They are swallowed" is because of their being the reflections of God.

Piṅgalajaṭa :— Now all this (statement) stands clearly understood (unsublated).

Bhūtibhāsura :— As long as what exists so long it is not sublated, and being sublated is imagined by one's own ignorance.

Upaniṣadarthāgāra :— Everything is non contradictory and non-sublated owing to the experience of the learned.

Paṇḍita :— This type of understanding ever exists in the mind of the virtuous. However, let there be this as well.

> May the marvellous cloud (in the form of) the preacher shower the nectar of the teaching of Reality. May there be the excellent wealth of harvest (in the form of) the Intelligent Supreme Spirit shining with the sole measure of Self-Realization. May also the states of Liberation during lifetime shine among the entire multitude of the learned, (and) may all the people rejoice with their minds plunged in the Supreme Bliss of the Brahman. *39

(*Thus all exit.*)

—(Thus ends Act V.)—

Thus ends the play called Svānubhūti composed by the illustrious Ananta Paṇḍita.

(*This is*) *as was written* (*by*) *Bālakṛṣṇendra Sarasvatī, a disciple of Nārāyaṇendra, in the Saṁvat 1725* (*c. 1669 A. D.*) *called Samaya, on Monday, Ekādaśī* (*eleventh day*) *in the second fortnight of the* (*month of*) *Māgha* (*January-February*).

APPENDICES

I

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२९. मालिन्यं विनिवारयत्यतितरां पुष्णाति कान्तिं तथा
धर्मं वर्धयते प्रसादमतुलं चित्ते विधत्ते भृशम् ।
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३०. मित्रक्षेत्रधनागारदारदायादसम्पदः ।
स्वप्नेन्द्रजालवत्पश्य दिनानि त्रीणि पञ्च वा ॥ ३. ६
(— अष्टावक्रगीता, १०. २)

३१. मुक्तिमिच्छसि चेत्तात विषयान्विषवत्त्यज ।
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३२. यथा काऽपि भगवती भागीरथी नानामुखैः सागरमनु-
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३३. यथोपलानां शकलैः शिशूना-
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३४. यद्यावदस्ति तत्तावदबाधितमेव । ५ / p. 170

३५. ये पुनरद्वैतापाराकूपारसुधारससारस्वादरिरसाः संसार-
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३६. ये मात्सर्यवशाद्विशेषविदुषां त्यक्त्वा गुणानां गणान्
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३७. ये मूर्खाः खलु शिक्षिता अपि वदन्त्युष्ट्रादिशब्दे दृढं
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३८. लालने ताडने मातुर्नाकारुण्यं यथार्भके ।
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(— कस्यापि)

३९. वारंवारविचारणेऽपि न मनाक् संसारवारांनिधौ
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४०. विदितात्मतत्त्वस्य तु सर्वगततया सर्वोपयोगः । ३ / p. 92

४१. विद्वदनुभवेन सर्वमविरुद्धमबाधितं च । ५ / p. 170

४२. विनाऽऽत्मानन्ददर्शनं क्व सानन्दता । ५ / p. 154

४३. व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि ।
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(— अष्टावक्रगीता, १६. ४)

४४. श्रोतव्यः श्रुतिवाक्यतः शमदमाक्रान्तेन सच्चेतसा
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४५. सगुणनिर्गुणयोः खलु सङ्गति-
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४६. सगुणापि हन्त विगुणा
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४७. सङ्ख्यावतैकेन यथा प्रमोदो
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४८. सङ्गः सर्वात्मना त्याज्यः स चेद्धातुं न शक्यते ।
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४९. सद्भिः सदैव सकलस्य सुशिक्षणीयं
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५०. सदोषमपि निर्दोषं भवत्यग्रे विपश्चितः ।
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५१. सन्त्येव द्विरदास्तदेककवलप्रोल्लासभाजः परे
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५२. समग्रं वाग्जालं जगति जनितो जन्तुरतुलं
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५३. साङ्गं वेदमधीत्य शास्त्रमपि वा व्याख्याय गाथास्तथा
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५४. सुहृदालिङ्गनं सुधाकरकरनिकरपरिष्वङ्गतोऽपि
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५५. स्वयं ज्ञातेऽप्यर्थे विद्वांसो नियतं परसम्मतिमपेक्षन्ते
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ERRATA

(f. b. = from below ;   M = Middle)

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107M		possible the	possible that
107	3 f. b.	cassation	cessation
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